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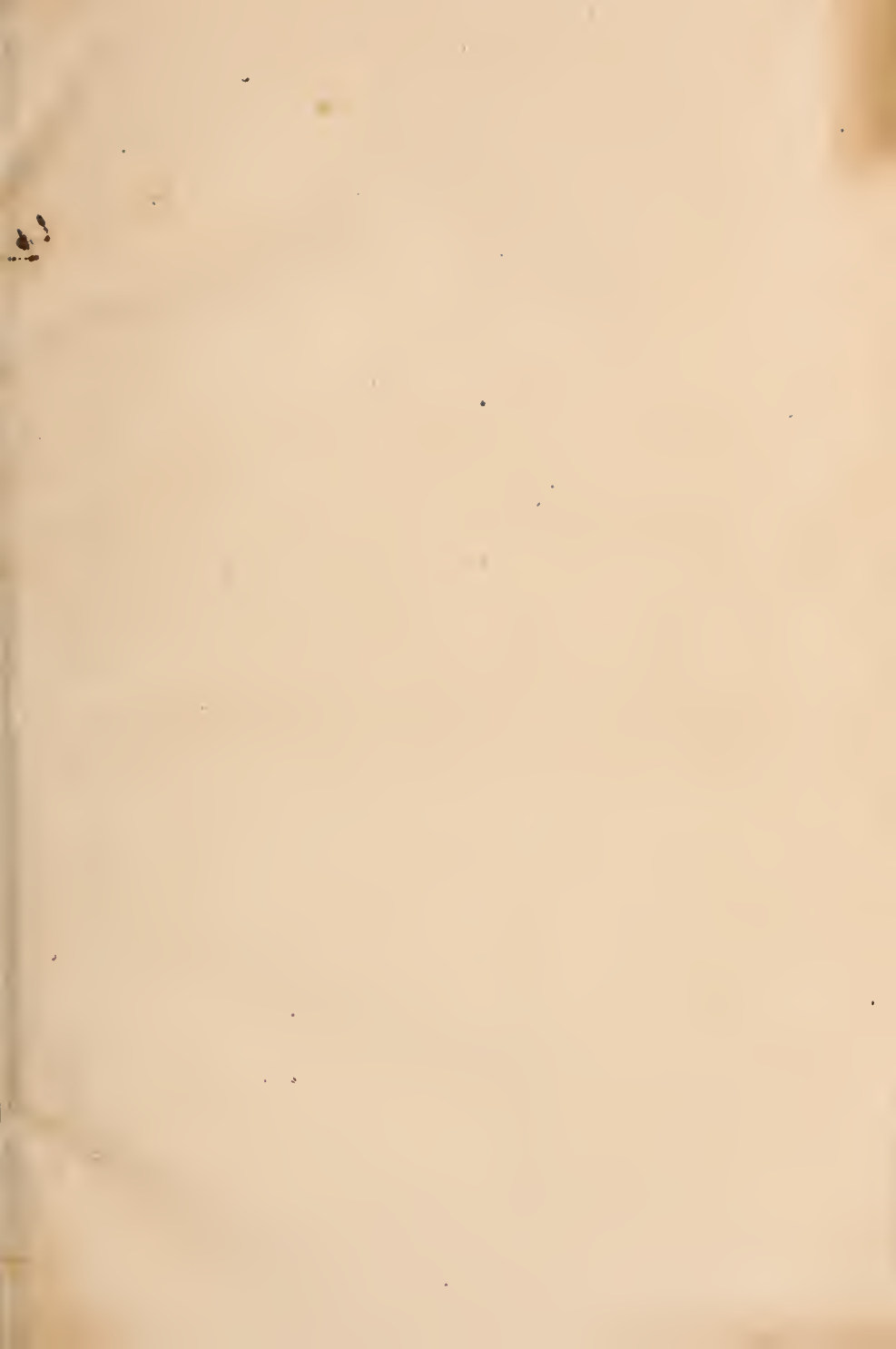
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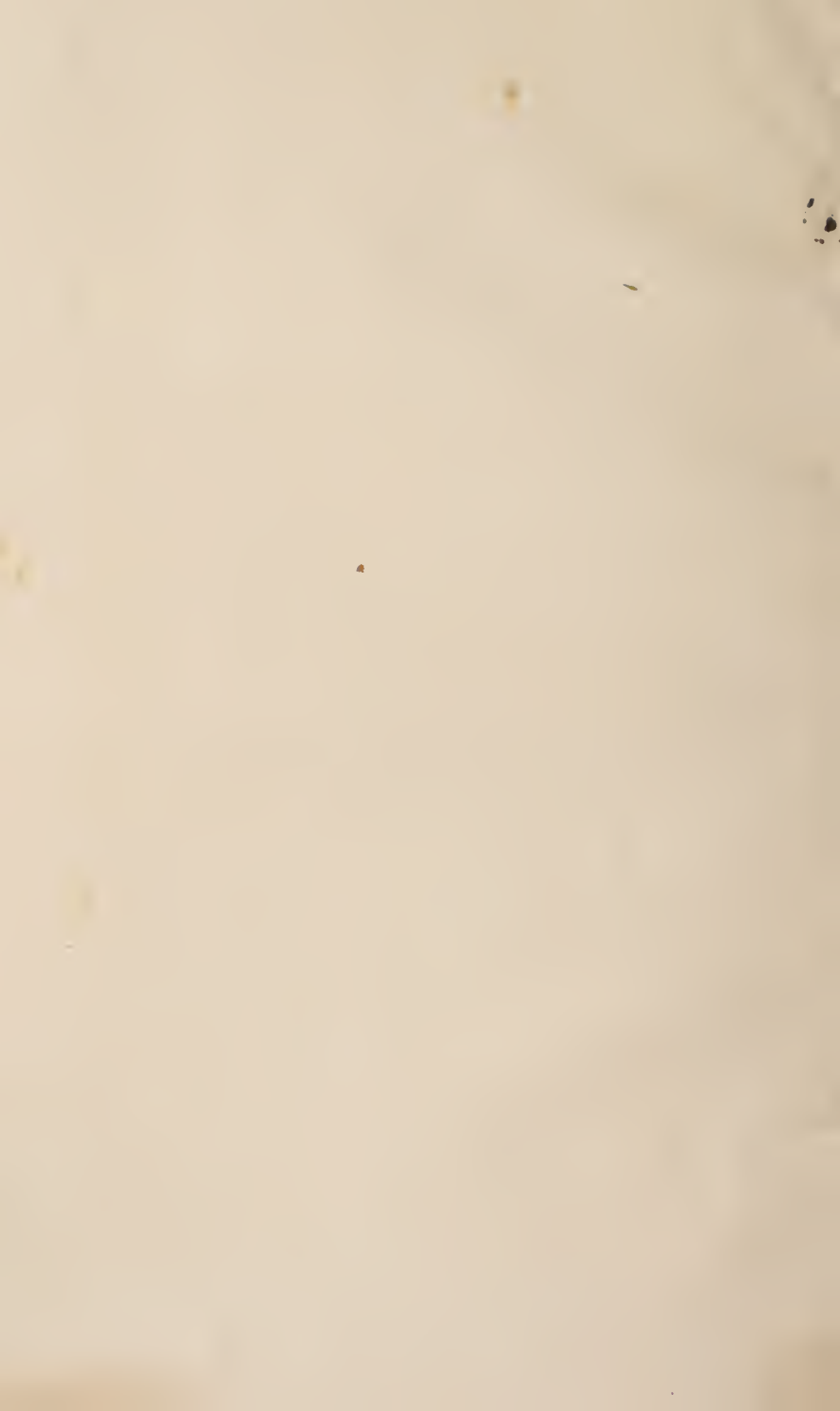
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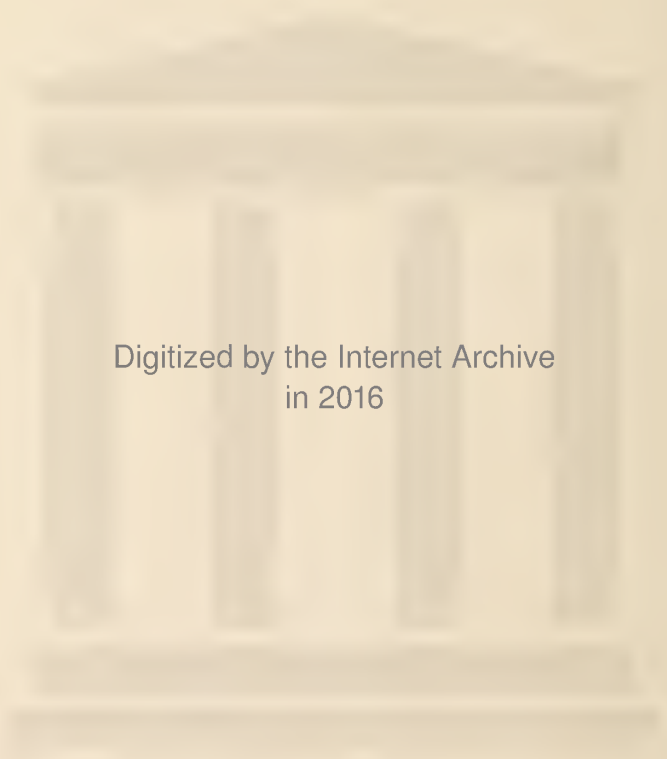
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VOL. XVI.—FEBRUARY, 1847.—No. 2.

ART. I. *Notices of a seven months' residence in the city of Ning-po. By the Rev. William C. Milne. (Continued from p. 30.)*

APRIL 1ST, 1843. The whole of the city was up last night, in consequence of a destructive fire which burst out at 9 o'clock in the evening in the principal street at a silversmith's shop, and raged for four hours among the buildings on both sides of the street, threatening to envelope the whole neighborhood in one general conflagration. Four hundred separate apartments are said to have been destroyed, but happily no lives were lost.

As soon as the alarm was given, the clerks, apprentices, and partners of each establishment were called together; the doors were bolted and the gates barred against crowds of rapacious volunteers, who beset the hongs, professing the utmost readiness to render every assistance, while it was well understood their object was plunder; and the goods and chattels were packed up and so arranged as to admit of a ready, convenient, and speedy removal, in case the devouring element approached.

Amid the consternation of the neighbors and the hubbub of the rushing mob, the city gates were closed and the soldiers and police called out. But all the assistance they rendered was to make the confusion "twice confounded," for the shop keepers refused to entrust them with their property; and as they carried off their own goods in one hand, they were seen flourishing their bludgeons in the other, threatening a severe penalty on the heads of officious intruders.

As for fire engines no approach to such a machine was within reach. True you could watch a few servants mounted on the roofs, throwing on one bucket of water here and another there, but it seemed only to excite the laughter or the rage of the element. It ran its course, did its work, and ceased. Perceiving that the fire was fast approaching my lodge, I gave orders to have my bag and baggage removed into the back garden. No sooner was it done, than I was informed that one wing of the front building was in flames. I was at the time watching the progress of the fire from a loft that rises above the dwelling. Presently a shout was heard "where is Mei siensay? where is Mei siensay?" I hurried down, but instantly a hand grasped my arm, and in spite of all remonstrance dragged me through the back grounds, hurried me on the top of the city walls, and there I heard a voice exclaim, "now you are here, you shall stay by my side." It was my landlord, who, in a fright, lest my person should suffer, determined that I should share the same protection with his son, who stood close by me. I remonstrated with him, urging the necessity of looking after my luggage. But he was firm. So seizing my arm with an iron grasp, he led me on, brandishing his cudgel as if to say "*nemo te impune lacescit.*"

We had not gone far when we observed a number of people together over the east gate. Bright buttous studded the company, and the glare of the fire reflected on a large pink umbrella, notified that the commander-in-chief was upon the spot. His attendants, on observing me, announced that I was obliged to flee for safety from the flames, &c. He invited me forward; but, being in undress, I begged to be excused. He himself, then advanced, condoling with me on my misfortune, and kindly offered his house for a home, and inviting me to make use of his wardrobe. I acknowledged his kindness and then hurried on with my kind landlord to the suburbs, where I was to lodge for the night. We were apprised at midnight of the abatement of the fire, and we returned home, where to my no little surprise, I found my rooms all in good order, my luggage reërranged and my books well assorted, nothing having either been lost or suffered the slightest damage.

During the whole of this morning, the excitement among the people has been very great; and the congratulations, among those whose warehouses escaped the destructive element, are most noisy. All who rank themselves as fortunate in escaping have hastened to the temple of their patron idols and vowed, as a public thanksgiving, to set on foot a theatrical exhibition, or to have recited a prescribed

number of sections from the sacred hymns of Buddha. Hence the walls of the city are placarded over with gay advertisements of recitals and exhibitions to be conducted at certain times and in certain places.*

April 5th. This being the fourth day of the third moon, the *Ts'ing-ming* term sets in, a season commemorative of friends and relatives deceased. There is a great gathering of members of families, usually absent; and, although the practice prevails more or less from the end of the second moon to the commencement of the fourth moon, it is, especially from the 5th to the 10th day of the present moon, that whole family groups may be observed, all in neat attire and decent order, proceeding into the country to visit their family vaults, and to pay respect to the memory of departed relatives.

As the willow tree is supposed to be emblematic of life and health, there is a most extensive use of its branches, twigs, prigs, leaves, and buds. Men, women, children, and even domestic animals, are all adorned with this emblem. It is struck in the hair, hung around the neck, put upon doorposts, slung over bedsteads, and decks up each apartment, intimating that the same ardent desire, which rules the breasts of other people, has a place also in the bosoms of the Chinese and asks for "length of days." During this term great processions are got up in town and country. And, as this is the annual period for clearing the tombs and putting them in order, the festival commonly goes under the name of *Shang-fan* "going up to the tombs," or *Sau-mi* "sweeping the tombs."

April 6th. As two instances have lately occurred of stones being thrown at myself and other foreign visitors in our perambulations, I took occasion last night to wait upon some of the city officers, to lay complaint against some person or persons unknown for insult and assault. Such malicious tricks, however trifling they may at first sight appear, if unchecked in the bud, may lead to acts most daring and destructive. "Prevention is better than cure," is a maxim which, if it had been followed up by suitable, prompt, and dignified measures on the part of the earliest visitors from the western world, would have saved their successors much of that abuse and contumely to which they have been compelled quietly to submit.

* One large establishment has bound itself over to "fast for 10 days." Another announces that "in consequence of having been protected by the gods during the conflagration of last night it humbly engages to have 48 books of the *Fah-lien-hwei*, recited before the idols; the day and the hour to be afterwards fixed; and a third promises to "get up a theatrical play and to look out for a propitious day to carry out his vow."

Our early predecessors at Canton, by their pusillanimous and chicken-hearted cringing to official assumption and by their submitting to popular insult, for the sake of their merchandize and their gains, totally forgetting the future consequences of their weakness, entailed on their successors a heritage of reproach, obloquy, and contempt which they have but lately cast off after long, severe, and repeated struggles. Learning from the experience of the past intercourse with China, I have thought proper to refer to the resident authorities the *first* case of vulgar outrage in Ningpo. The appeal I am happy to say has been successful, and has drawn from them a pledge to give instructions to the city constables, to keep a sharp look out on natives, impertinent to foreigners.

April 7th. Calling at the Mohammedan mosque, I got hold of the sheet Almanack for the current year, published by the Mohammedan priesthood under the sanction of the Imperial Cabinet, containing directions to followers of the prophet for the observance of their set days of rest, fasting, and festivity. It purports to have issued from Hángchau fú, the principal seat of Mohammedanism in China.

The table almanack is surmounted by two maxims in large characters, "Receiving instructions be serious and reverential," and "Strictly keep the fast and worship." According to it, the present is "the 1249th year of the honorable and sacred decease of *Muh-hán-máh-táh*;" a few instructions line the margin of the sheet, such as, "If you see the moon on the first day, it is especially important not to attend to common business;" "Should the first of the new moon be seen, let business be anticipated on the previous day; should it be on the third, let business be deferred to the following;" and so forth. Their weekly day of rest, which falls on Friday, and all the important festivals are particularly laid down. Below is a specimen of the calendar.

<i>Month.</i>	<i>Chinese pronunciation of month.</i>	<i>Arabic pronunciation.</i>
1st	Mú-há-tán,	Moharram. ¹
2d	Sih-fi-lih,	Safar. ²
3d	Lih-píh-yáu-lih-áu-wei-lih,	Robuland. ³
4th	Lih-pí-áu-lih-á-hah-lih,	Robusauny.
5th	Chí-má-hih-lih-á-wá-lih,	Jumadelavil, ⁴

(1) 12th day the fast of Ashúlih (Achurry) the appointed time for liberality to the poor.

(2) Throughout this month all business must be attended to with sacredness.

(3) 3d day anniversary of the prophet's sickness, 14th day of his death, both kept as fasts.

(4) 2d the birthday of the great and sage Urh-li-ali.

6th	Chí-má-hih-lih-á-wáh-lih,	Jundiassany. ⁵
7th	Lih-chih-puh,	Rajeb,
8th	Shay-'rh-pá-náh,	Shabaun.
9th	Lih-hah-záh-náh,	Ramyan. ⁶
10th	Sháu-wá-lih,	Shawál.
11th	Tsuh-lih-kah-'rh-tih,	Dhúlkaada.
12th	Tsuh-lih-hau-chih,	Dhú'luja. ⁷

April 10th. A stranger on visiting Ningpo, or any native city of this country, has his night's sleep disturbed by a medley of sounds, the occasion of which he cannot at first comprehend. Their periodical regularity and their multiplication as daybreak advances may suggest to his mind, while he lies on his couch musing and wondering, a probability that it may be the *night patrol*. Just so. The watch is set at 7 o'clock, at which time the gates are shut and barriers put up at the end of the alleys, and the patrol regularly distributed through the several wards. The watchmen are paired off, two and two, to each beat. But the rule of contraries is followed in this, as in every other department, as the watchman must have a blazing lantern by his side and a noisy bamboo cylinder or a clanking gong, as if to warn the burgler when he must prepare to enter or to quit.

The noise, which disturbs the slumbers of the foreigner, is made by striking the cylinder thrown over the watchman's arm, or the gong swung across a pole and supported upon the shoulders of him and his comrade. The strokes upon the gong denote the watch of the night, one for the first watch and five for the fifth and last.

The reveille, with which the patrol breaks up at 5 in the morning, in a truly animated manner, announces both the break of day and the pleasure with which the watchman hails release from his nightly responsibilities. The setting and the disbanding of the watch patrol, at 7 o'clock in the evening and at 5 in the morning, are both notified by a gun, a second gun is fired at the close of the first watch, in accordance with certain rules at the principal offices, about admission and exit of clerks and secretaries. With the Chinese the day is divided into twelve parts, consisting of two hours each, which again are subdivided into 8 quarters. The Chinese modes of reckoning time are various, but they can by no means compete with European methods either for regularity or correctness. The following are a

(5) 5th, fast commemorative of the death of the holy woman *Fah-tá-mah*, (Fatima.)

(6) Keep one month's fasting.

(7) On 12th day observe *Kárh-párh* feast.

few of their methods of calculating the hours of the day and of denoting time, with which I have met.

1st. The *clepsydra*, or "*the brazen vessel that drips*," is known among them, but not commonly used. They are to be found at some of the principal offices in Canton. The following is a brief notice of it by a native. "The brazen *clepsydra* is made of six pots rising the one above the other from which the water slowly percolates. The lowermost vessel has a board over it upon which the water drops. On the face of this cover there is an orifice into which an hour index is inserted; as the vessel fills of water one degree, the index floats up one quarter. The hours and watches are all noted in this manner."

2d. The *dial*, probably introduced by the Arabian, or by the Jesuit missionaries, is every where used. It is exceedingly simple, consisting merely of a small string as the gnomon over a miniature compass. By placing the string pointing to the north, its shadow is thrown upon the hour marked along the edge of the compass. There is also another dial upon the lid to mark out the hours of the night by the shadow of the moon.

3d. The *incense stick*, or "hourly incense," as it is called, which is very generally adopted, revives in one's memory the story of Alfred the Great and his candles. They are marked at equal distances and the progress of the slow combustion upon the graduated match, indicates the waste of hours.

4th. The revolution of the heavenly bodies is the common mode of determining the time at sea.

5th. The use of watches is now becoming very fashionable especially among the higher classes, and the vanity of a Chinese dandy, if he can afford to purchase a pair at a time, shews off to his twin watches to the greatest advantage, by dangling from a gaudy belt around his waist.

April 11th. At this season the city and neighborhood, are in an unusual bustle, in consequence of the arrival of many strangers from the country to attend the military and the literary examinations, which are to be conducted first by the local officers and finally by special commissioners deputed by the viceroy of the province and under the seal of the emperor. It was this morning at 7 o'clock that the military examinations for the first degree opened, under the inspection of the *Chi-hien*. The arena of trial was outside the city on the grand parade, a fine open space on the eastern bank of the river. Both the spectacle of the day and the fineness of the weather drew a large concourse to the spot. Added to these inducements

there was another latent in the minds of the people but working upon their curiosity. The late war, the defeat of invincibles and other unutterable things urged them to look on, observe, and compare.

On entering the field and casting a cursory glance over a mass of two or three thousand spectators, my attention was directed to a large building at the upper end, or south side of the ground, under which sat the Chí-hien, surrounded by a coterie of buttoned gentry, sitting in state smoking and looking as sage and dignified as possible, occasionally lording it by their words and gestures over some obnoxious native more unruly and boisterous than his neighbors. The president sat at a table with writing materials before him, to take notes and give good or bad marks to the various competitors.

At the bottom of the steps, leading up to the Chí-hien's chair, stood the numerous candidates robed in silks and satins of various hue and richness armed with bows and arrows and wearing ceremonial caps profusely tasseled with red silk.

Between the rows of candidates and the other end of the parade, and on each side of a course, which extended over a space of several hundred yards and was only 7 or 8 in width, there stood the spectators, young and old, high and low, tall and dwarfish, well dressed and ragged, eager to view the scene and by no means slow to express their approbation or the reverse, on the success or the failure of the candidates. To keep the populace in order a number of policemen, armed with whips, was distributed among the crowd. At the opposite end of the field was the start for the mounted archers, whose performance was the most novel and interesting part of the whole scene. Just after I had taken my place among the spectators and had got a general survey of the field the proceedings commenced.

A crier made his appearance and vociferated forth the number of each batch, and the names of the candidates in the several companies, who respectively came forward to answer to their names, at the same time kneeling on the right knee and making obeisance. The general orders and regulations were announced to each division as it came up. The first trial was that of the mounted archers, who were sent down to the other end of the course to mount the horses then held in readiness for them. These animals, with one or two exceptions, were miserably out of condition and showed few signs of the curry comb and the brush. They were fantastically caparisoned, the saddles high and awkward, the bridles heavy and rouge, and the stirrups unspeakably clumsy. When the candidate had mounted his horse, two trumpeters sounded the signal

for the start. The course run over exceeded 200 yards, and on the right hand there stood at equal distances and only a few yards from the centre of the horsepath, three cylinders of sedgema which were blackened all over with the exception of three large red balls running down the column, and facing the archer as he rushed along the course.

The centre circular spot was the bull's eye, to hit which was the aim of the horseman as he flew by. As he advanced a small flag waved to urge him on and as each arrow hit the mark, they beat a small drum and a large flag was lowered to the ground. It required some management, on the part of the competitor, to keep on his horse without holding the bridge, racing at the utmost speed, and between each sedge column arranging bow and arrow so as to strike the mark in time, most of them shot admirably, some poorly. Every man ran the course three times, and, on each occasion, was summoned to the bar to receive the sentence of commendation or disapproval. The next practice was on foot and the candidates were called up in small companies of four. Each shot six arrows, and as often as the mark was hit at a distance of 100 yards, a billet was thrown down, the number of which denoted the skill of the archer. The third exercise was to *bend heavy bows* requiring a force ranging from 80 to 120 pounds. The fourth, was *the wielding* of heavy swords. The fifth test of strength and skill was to raise heavy stones and throw weighty mallets, and with this the examination closed for the day. Only 22 candidates were present. But in a few days hence a more important and decisive inspection will be carried on under the direction of the *Chifu* of the department, and finally under an examiner deputed by the provincial government.

April 12th. A regular system of postage would be of infinite importance to a country like China, where so much business is daily conducted, and the capabilities for an incalculable increase of trade are inconceivably great. The transmission of letters among the people is conducted on the obsolete and homely plan of the country-carrier, formerly adopted in Great Britain. Hence in their important cities a traveler will find a *siu-chuh*, or general "letter office," for the conveyance of epistolary correspondence. For the conveyance of government dispatches, a courier is sent on horseback, whose swiftest speed is generally rated at 600 *li*, or more than 180 miles a day.

April 14th. The birth-day of "the god of wealth," is celebrated to-day, and has in some places excited no little bustle. In the "fo-

reign good warehouse," that has lately been opened opposite my lodgings, there has been quite a gala season attended with singing; instrumental music and much feasting. Probably this expression of hilarity has been given by these speculating merchants, as much from a retrospect, although short has been their career, of what they have already realised from a free trade with western visitors, as well as from an anticipation, by no means groundless, of incalculable profits to be gained in future years.

April 15th. It is not the military examinations alone that have lately attracted so many strangers to this neighborhood. The *literary* examinations have been set on foot at one and the same time, and a succession of these has been conducted under the inspection of the *chihien* or mayor. The same candidates are now transferred to the *chifu* or the lieutenant of the department. This forenoon I passed by the gateway of the public hall, where the competitors were assembled. Admittance was denied me. A crowd of anxious friends stood without, and, on one conspicuous spot, there stood a Buddhist *colporteur*, distributing pagan tracts, several of which I carried off. The theme of the sheet tract was on addressing prayers to "the goddess of mercy." Brief forms of prayer were appended. This kind of religious aggression is by no means a novel feature in the history and operations of Buddhism. On the introduction of that system into the empire of China, it bore an ambassadorial character, and on its progression through the territories of the empire and among the various classes of society messengers were sent from place to place, bearing with them translations of the religious works that the first proselyters conveyed from the soil of India.

April 18th. After having been solicited, I called in the evening on a respectable family resident in the city. The object of my visit was to examine the eyes of a young girl about 12 years of age. The success of a plain application of a caustic lotion to numerous cases of simple ophthalmic inflammation had been noised abroad, and, despite of all my protestations, I was forced away to see this most painful case. The unfortunate child is evidently a victim of severe cataract, but her case has been inconceivably aggravated by the culpable rashness of some ignorant native doctor, who, on being called in to cure the eyes of his patient, thinking that it was an external blemish, commenced to remove it by scraping the cornea with a silicious straw. The coat has been pierced and the matter obtrudes, presenting a spectacle at once exciting mingled feelings of horror, disgust, and pity.

April 19th. I paid a visit to the mayor at his public office, and I left the court with feelings of indignation. For, on taking leave of my host, my attention was attracted to a group in the centre of the principal area in front of his audience-room, where I saw an unfortunate culprit whom I had not observed on entering the magistracy. A poor fellow with his knees bared was kneeling upon a coil of chains. He was fixed in that cruel posture by having his hands tied behind his back to a stake which was held firmly by one or two men. If he swerved to the right or to the left, a man on either side, armed with a whip, by a lash or two on his bare pate forced him to the perpendicular position. The agonies of the poor creature were evident, from his quivering lips, his pallid and senseless countenance, and his tremulous voice imploring relief, which was refused with a cold mocking command, "suffer or confess." I left the spot speechless.

This is the first instance of actual torture by Chinese authorities that has come under my observation, since I came under "the benevolent and peaceful sway" of the emperor T'aukwáng. In this form of torment there is something so exquisite that the very idea of it pierces one's inmost soul. I have seen criminals led about with chain collars, or carried in low and narrow cages, or bearing the wooden collar, the weight of which is proportioned to the heinousness of the crime, but certainly this refinement of judicial torture exceeds anything I have yet seen.

In the course of the evening, I waited upon Kú lauyé, who commenced an interesting conversation on the character and claims of the Son of God. Being informed that I was on the point of leaving Ningpo for the south of China, he expressed much regret and proposed that I should at once build both a private residence, and a place for Christian worship. These sentiments I was glad to hear, as they shew that, in the official circle, the nature and province of my vocation begin at length to be understood. At the close of our conversation he introduced me to his wife and daughters, with whose conduct I was much pleased. As an illustration of Chinese customs, I may here mention that, on the entrance of the ladies, I asked after their health, &c. Among other questions, one of the most important was regarding the age of the young ladies. The reply was given without the least hesitation. But when the elder sister responded that she was nineteen years old, a Chinese youth, who was sitting by me, gave me a significant push and whispered "when I inquired last she was twenty years of age!"

April 22d. To revert to the subject of the literary examinations which, it has already been remarked, have at this season gathered crowds of the learned and the fashionable into this city, I will note the observations that I have been able to collect during the past few days regarding the candidates and the process of examination with miscellaneous items of information. The first degree, which the aspirant scholar aims at, as initiatory to all honorary promotions of any consequence and influence, is the degree of *siütsái*, "elegant shoots," i. e. fine talents, perhaps bearing some correspondence to the degree of B. A. in the universities of Great Britain.

No limit is put on the number of candidates for this honor. With certain exceptions, any one may enter the lists under the certificates of individuals qualified and selected as securities. Those who are absolutely excluded from the hope of literary honors are generally divided into five classes, brothel-keepers, play-actors, lictors, jailors, and slaves, with their children unto the third generation. Those who have violated the laws of their country and suffered any former punishment are also excepted. It is also an established rule that no one shall reap laurels in literature, but in his *own country*, and among his own kin. Hence a man of the province of Chehkiáng cannot stand on the same lists with the candidates in the province of Canton; and in Chehkiáng a man of the district of Chihái, cannot presume to compete with a native of the district of Ningpo. All this shows the caution adopted to secure the honor, *pure and unmixed*. This last arrangement must of course raise insurmountable obstacles to the zeal and ambition of many who, having pursued their classical studies to an extent be it ever so great, may be precluded, by distance and other circumstances, from revisiting their native places to undergo examination. By the laws of the empire a certain fixed limit is assigned to the number of *successful* competitors that may in any place, or at any time gain the degree. It matters not how many or how few offer themselves for examination, they all know that an overwhelming majority must return to their homes disappointed, and that only a small minority can win the applause of the emperor and their fellow countrymen. Thus, out of the district of Ningpo alone, 2000 persons have now come forward to compete for a prize that can be secured only by twenty-five of their number, and 5000 stand on the lists for the six circuits of the department of Ningpo, of whom no more than 139 can come off with flying colors. From native statistics, now lying before me, it appears that by the triennial examinations, held throughout the empire for the degree of *siütsái*,

no more than 25,311 names are raised to the first step of literary honor; and in the province of Chehkiáng, out of a population of 26,256,784, one thousand eight hundred and forty-five individuals are promoted to the rank and the immunities of a *Chinese B. A.*

To secure justice to the ambitious crowd that press forward, and at the same time to preserve the integrity of classical dignity, a committee or Board of 20 guardians is appointed, from the class of scholars who have already taken *one* of the degrees, for the purpose of ascertaining the legal qualifications of the various candidates. On being satisfied with the qualifications of the several applicants, the board has authority to introduce them by snitable certificates under their signatures. In registering the candidate's names on the chancellors' lists, special care is taken to describe his person, age, features, place of residence, and his lineage, all which points are to be certified by the signatures of 5 individuals out of the crowd of candidates, backed by the testimony in writing of one of the committee of guardians, to whom the applicant must be *personally known*, and confirmed by the sign-manual of a second member of the same Board. Should it happen that the unfortunate lad has no one on the Board to recognize him as an acquaintance, his name is at once erased from the books. These regulations are enforced to transmit the degree without reproach through a line of virtuous, able, and reputable characters. From this fastidiousness arises their rigid investigation regarding the genealogical descent of the candidate, going as far back as his great grandfather, and enrolling in the books all the particulars they may pick up during that inquiry. It is worthy of remark that these competitions are open to persons of *all ages*; although, as it has been observed, not to *all classes*. A case sometime since occurred in the province of Canton where a hoary headed grandfather of fourscore years, stood a candidate for the same literary honors with his *son* and *grandson*!

Having ascertained the correctness of the qualifications they deem necessary that a worthy candidate for the first degree should possess, he joins his compeers at the break of day, and, as he enters the important arena, must suffer a severe scrutiny of his own person. His pencil, inkslab, and stick of ink he must carry with him, and also a little refreshment to enable him to support a confinement of 15 or 20 hours within closed doors. But his pockets, his shoes, and his wadded garment must be searched minutely, and one by one, lest perchance any book, or books, or keys to composition, should be

smuggled in. Detection leads to instant degradation and perpetual exclusion from the honor of trial at future examinations.

I believe, *paper* is provided for each individual by the authorities, but only a limited supply is served out. After all have been quietly seated—the wickets, windows, doors, gates, and avenues are all guarded, watched, and *pasted over* (not sealed) with strips of paper, on which are emblazoned the important words “Sealed dispatches (to the presiding examiner) without exception must not be handed in, as he is looking over the essays. You who have any business to transact, must retire and keep out of the way.” After this it is understood, of course, that you cannot get admittance to aid a friend in writing his essays.

Still, with all this array of espionage and restrictions, they do manage sometimes to deceive even the shrewdest and most wary bench of examiners. But, when detected, the rogues are made public spectacles of well merited disgrace. It appears from stories afloat in the circles, in which I have been moving for the last few days, that recently a gentleman, more venturesome than his fellows, carried into the hall of competition a carrier pigeon concealed among the folds of his wide sleeves. After the theme had been given out by the president of the occasion, he threw off a copy, and entwining this around the neck of the innocent creature, dispatched it through some opening in the roof of the spacious hall.

It winged its way to its well known retreat, and, at a signal understood by the parties interested, a reply was received (one cannot divine how) putting the dunce in possession of an elegant draft of a fine composition. The trick was discovered, a strict inquiry was set a foot, the fool reaped a shower of maledictions from his comrades, was ejected from the ring, hauled up before the tribunal and punished, while his outside correspondent (who turned out to be a *siútsái* of some influence) was also degraded, deprived of his degree, and is now lying in prison, or was, but a few days since, moving about graced with a wooden collar. But let us suppose they are all “honorable men.” They are seated side by side on long roomy benches, accurately numbered and classified, with paper, pencils, and ink lying before them on broad and massive desks made of fine pine.

The hall (at Ningpo) itself when empty and unoccupied, presents a magnificent spectacle; but, when filled and crammed with gaily dressed and anxious competitors, it must exceed description. At length by public notice the themes are announced. The subjects are selected out of the Four Books and the Five Classics.

I have not been present at the late examinations, although I was kindly invited by one of the presiding officers, an attack of illness rendering it, greatly to my disappointment, impossible for me to venture out. I am therefore unable to say, from personal observation, what was the particular *text* assigned for dissertation. But, from all accounts, it would appear, that in general more than one topic is proposed for discussion, and of course, more than one essay prepared. However, this is not of much consequence. Triteness, brevity, and a classical style, with clear and elegant hand writing, will favor the candidate for the degree of *siutsái*. And, I may also mention that no illustration or quotation must be given from the books of the *Tau* religionists or of the Budhists; at a certain time after many long hours have expired, a signal gun is fired, the closed doors are thrown open, and the examination hall is soon thinned.

The first and the last time of competition has come to many of the candidates. Finding that it is easier to read books at their fire side than to write compositions off hand in a public hall, with so many checks, as well to eating and drinking, as to the prompting of ready friends, scores of them vow for ever to give up the strife for literary promotion. And then again, when the literary judge has run over the papers sent in for inspection, he is soon able to reduce the numbers to a select company of picked men, who are again called up for a second contest.

The reduction of the list goes on in this way from one day to another, until the difference required is at last found. For the degree of *siutsái*, there are three courses of examination to be undergone, the first under the eye of the *chíhien* of the district, the second under the superintendence of the *chífú* of the department, and the third under the inspection of the literary chancellor, appointed from the Hanlin college of Peking. Thus there are three chances given to every member, in the entire catalogue of candidates; but the final decision rests with the last official, whose judgment may, and no doubt will be somewhat influenced by the opinions of those who preceded him.

The poor unsuccessful fellows are at liberty to renew the contest at pleasure; but the man that carries off the palm, at once acquires renown in his own village, has a prospect of moving on through the world among the higher members of society, and is exempt from many of the liabilities of his neighbors. But it is not enough only to carry off the B. A. It will not do to *disgrace* the honor. There are, therefore, two or three additional examinations that are held at

various intervals during the following three years, to prove the capacities and worthiness of the fortunate competitor. The *sútsái* licentiates are thrown into three classes, which are graduated, according to the talents and the accomplishments of the members. The lowest is denominated *fásang*, the members of which just hold the degree, and that is all that can be said of them. The second order is *tsiángsang*, a step higher than the former. But *lingsang* is at "the top of the tree;" and for these minor distinctions the lately created *siútsái*, are to work hard during the next two or three years, or be thrown into the class of the indolent, and reap the reward of the slothful. Unless by special permission, a man may not escape these crowning trials. To shun them is to draw down the rod of chastisement upon the naked back, besides expulsion from all share in the honors of the "elegant shoots." If one maintains his ground in the world of letters and confirms his claims to this first of literary degrees, it makes plain his path to ascend the steps of Parnassus and bids fair to secure for him some station of importance under the footstool of the dragon throne.

Thus much I have journalized about the initiatory struggles of the Chinese book-worm to attain step by step the privilege and liberty of "roaming among the forest of pencils." To dwell upon the successive degrees of *kijin*, "elevated men," *tsin-sz'*, "advanced scholars, and *hán-lín*, "pencil-forests," severally conferred after long and severe trials, would be uninteresting especially as the information collected might prove unsatisfactory, from the absence of qualified informants, since examinations for these honors are conducted at a distance from district towns or department cities—that for the first being conducted in provincial capitals and those for the last two in the metropolis of the empire.

Of these public contests that one which thrills these vast dominions with interest and agitates the general mass of the population with anxiety, is the first trial in the series, on which hangs the fate or the fortune of myriads. In addition to the preceding remarks the following may be made.

Beside the periodical trials for literary degrees, the emperor may, under peculiar circumstances, decree *special* examinations to be set on foot throughout the empire; and in history we find that, on his ascending the throne, or on the celebration of some grand era in his personal history, or in the history of his reign, these marks of imperial favor are conferred on the people of his realm. It is generally understood in Europe, at least it is commonly reported, that the road

of honor and emolument in China is open to *all* the subjects of that empire by dint of laborious study and by virtue of literary merit. No doubt this is to a great extent actually the case, and it may be in general said that such is the law and custom of the land.

But, not to speak of the many that gain a place in official and political circles by purchase, by favor, and by interest, an exception is also made by the standing decrees of government which shuts out a large proportion of the common people from the benefit of the general law. It has already been remarked that brothel-keepers, lictors, or policemen, jailors, play-actors, and slaves with their children and their children's children are disfranchised.

There is also another class of the population, confined it is true to certain localities but in some of those localities bearing a large proportion to the bulk of the people,—which class is entirely excluded (root and branch) from the prospect of rising above their low estate. To that category belongs a great majority of the *barbers*, *chair-bearers*, *watermen*, and *musicians* with their *descendents*. They are called the *ti-min*, i. e. “degraded people,” and are supposed to be the posterity of some rebels who threatened the stability of the empire in the time of the Sung dynasty (A. D. 960 to 1126), and failing in the insurrection, were themselves and their offspring consigned to perpetual infamy and degradation.

Another piece of information has also been afforded me, by some of my friends who have themselves proved the accuracy of it by personal application. The degree of *siútsái* may be, and often is, bought for about 200 dollars, with the full sanction of the imperial government. This purchase admits the beneficiary to all the privileges of the degree, without the toil and anxiety of competition. This is a stepping stone to his trial for the second honor. He bears the name of *kiensang* and is entitled to wear a brass button. But after this, they say, the man's own wits, industry, and merits must work his way.

ART. II. *Macassar made a free port, by a decree given at Buitenzorg 9th September, 1846, by the governor-general of Netherlands India. (From the China Mail, Dec. 22d, 1846.)*

PUBLIKATIE.

VAN WEGE EN IN NAAM DES KONINGS, DE MINISTER VAN STAAT, GOVERNEUR-GENERAL VAN NEDERLANDSCH INDIE.

De Raad van Nederlandsch Indië gehoord;

Alln, die deze zullen zien of hooren lezen. Salut! doet te weten:—

Wenschende de ontwikkeling van handel en nijverheid der talrijke tot Nederlandsch Indië behorende eilanden en bezittingen, bevorderlijk te zijn door het daarstellen van een groot voor den ruilhandel geschikt middelpunt, waar de verschillende voortbrengselen der eilanden en bezittingen gereeden afzet kunnen vinden, en daarentegen alle derzelver behoeften in genoegzaamen, voorraad en sortering voorhanden zullen zijn.

Overwegende, dat de hoofdplaats Makassar door hare voortreffelijke ligging, goede reede en den handelsgeest der bevolking, boven eenige andere plaats in de Nederlandsch Oost-Indische Bezittingen bestend schijnt, om een groot middelpunt te worden van handel, tusschen die Bezittingen onderling en de naburige landen;

En willende alle hinderpalen wegruimen, waardoor het volkomen genot der natuurlijke voordeelen, welke Makassar aanbiedt, belemmerd, en de uitbreiding van scheepvaart en handel gestuit of bemoeijelijkt wordt; heeft goedgevonden en verstaan: te bepalen:—

1o.—Dat, te rekenen van den eersten Januarij 1847, de stad Makassar eene vrijhaven zal zijn, alwaar alle goederen zonder onderscheid, en om het even onder welke vlag, vrijelijk zullen kunnen worden in- en uitgevoerd, zonder betaling, hetzij van regten op de lading, hetzij van tonnen-, haven- of ankerage-gelden op de schepen, en zonder dat de handelaren aan eenige

NOTIFICATION.

THE GOVERNOR GENERAL OF NETHERLANDS INDIA &c., &c., &c., makes known,—

Wishing to promote the trade and industry of the manifold islands and possessions of Netherlands India, by the establishment of a main central point suited for trade by barter, where the different articles of produce from the said islands and possessions can be readily realised, and where on the other hand all their wants may be supplied in sufficient quantity and variety:

Considering that the capital of Macassar from its excellent geographical position, good roadstead, and the commercial spirit of its inhabitants, appears destined, in preference to any other possession in Netherlands India, to become a great central point of trade between those possessions and the neighboring countries:

And wishing to remove all the obstacles precluding the full enjoyment of the natural advantages which Macassar offers, and by which trade and navigation are impeded and obstructed—has thought fit and understood to decide:—

1st.—That from and after the 1st of January 1847 the town of Macassar shall be a free port, where goods of every description whatsoever, and without reference to the flag, may be freely imported and exported without payment of duties, either on the cargo, or of tonnage, harbor, or anchorage dues on the ships, and without the traders being subject to any for-

formaliteit ter zake van in en uitgaande regten zullen onderworpen zijn.

2o.—Dat dientengevolge het reglement op den invoer, den verkoop en het bezit van vuurwapenen en buskruit, gearresteerd bij Besluit van 8 Augustus 1828 No. 26 (Staatsblad No. 58), voor de haven en stad van Makassar buiten werking wordt gesteld, en mitsdien aldaar de vrije in- en uitvoer ool van oorlogsbehoeften wordt toegestaan.

3o.—Dat ook de in- en uitvoer van opium aldaar aan geene regten of restrictieve bepalingen onderhevig zal zijn, met dien verstande nogtans, dat de handelaren in opium zich zullen moeten onderwerpen aan de plaatselijke verordeningen, in het belang der amfioenpacht daargesteld.

4o.—Dat van de Chinesche jonken, welke te Makassar worden gelost, niet meer gevorderd zullen worden de recognitieregelden, bedoeld bij art. 20 van de publikatie van 28 Augustus 1818 (Staatsblad No. 58), en de Resolutie van 4 October 1819 No. 20 (Staatsblad No. 76), noch ook de belasting ten behoeve van het Chinesche hospitaal, voorgeschreven bij Resolutie van 5 Maart 1832 No. 1 (Staatsblad No. 11.)

5o.—Dat op de overige plaatsen, gelegen in de gouvernements districten nabij Makassar, geene inkomende en uitgaande regten meer geheven zullen worden van gaederen, welke met Inlandsche vaartuigen te of van Makassar worden in- of uitgevoerd; zullende aldaar geene op Europese wijze getuigde schepen worden toegelaten.

6o.—Dat door den gouverneur van Makassar aan vreemdelingen zal kunnen worden toegestaan zich dáár ter stede, tot het drijven van handel, tot weder opzeggens toe, op te houden.

En op dat niemand hiervan onwetendheid voorwende, zal deze alom, zoowel in de Nederduitsche als in de Inlandsche en Chinesche talen worden gepubliceerd en geaffigeerd, ter plaatse waar zulks gebruikelijk is.

Lasten en bevelen voorts dat alle hoogere en lagere kollegiën en ambtenaren, justiciëren en officieren, ieder voor zoo veel hem aangaat, aan de

malities on the score of importation, or export duties.

2d.—That therefore the regulations bearing on the importation, the sale, and possession of firearms and gunpowder, fixed by the decree of 8th August 1828, No. 26, for the harbor and town of Macassar are abrogated, and consequently the free admission and exportation of munitions of war at the place is granted by these presents.

3d.—That the importation and exportation of opium at Macassar will likewise be free, and subject to no restrictive regulations: with the understanding, however, that the traders in opium will have to conform to the local regulations in reference to the opium farm.

4th.—That on the Chinese junks which are discharged at Macassar, the tax, imposed by article 20 of the publication of 28 August 1818, and the resolution of 4th October 1819, No. 20, will no longer be claimed, nor that on behalf of the Chinese hospital prescribed by resolution of 5th March 1832, No. 1.

5th.—That on the remaining places, situated in the government districts of Macassar no import or export duties will be levied on goods imported or exported by native craft from or to Macassar, whilst no square rigged vessels will be admitted at those ports.

6th.—That the governor of Macassar will be at liberty to admit foreigners and to allow them to establish themselves temporarily at the said places for the purposes of trade. And that no one should pretend ignorance on this score, the present will be pu-

stipte nakoming dezer de hand zullen blyshied, and pasted up wherever it is houden, zonder eenige oogluiking of customary.

aanzien des persoons
Gegeven te Buitenzorg, den 9den
September 1846.

J. J. ROGHUSSEN,

Ter ordonnantie van den Minister. Given at Buitenzorg 9th September,
van Staat, Gouverneur-General van 1846.
Nederlandsch Indië,

De Algemeene Secretaris,

C. VISSCHER.

ART. III. *Notices of an excursion to Chángchau, chief city of one of the principal departments in the province of Fuhkien. By M. Isidore Hedde, an attaché of the late French mission to China.*

THE Chinese Repository noticed some time ago an excursion made in the department of Sínhchau, of the province of Kiángsú, by M. Isidore Hedde, an *attaché* to the French Mission in China. We are happy to be able to give some details of another trip, undertaken by this indefatigable traveler, during November 1845, through the department of Chángchau, the principal focus of the silk manufacture in the province of Fuhkien.

The French Legation, on coming back from the northern ports, visited Amoy; the *Cléopatre* frigate, under the command of rear-admiral Cecile, anchored opposite the barren and inhospitable island of Kúláng sú. A pernicious fever had caused great havoc; amongst the victims we have to deplore the loss of Mr. Tradescant Lay, British consul at Amoy, a learned Sinologist distinguished by his great abilities. The fever had almost disappeared, when the French plenipotentiary permitted the commercial delegates to land and explore this interesting part of the Chinese territory. M. Hedde, a special delegate from the silk trade, took up his residence at the house of the American missionaries, from whom he experienced, as elsewhere, the most generous and cordial sympathy. Accompanied by the learned physician, Mr. Cumming, who has been a student of the school of Medicine of Paris, and gives gratis to the sick medical advice at the same time that he administers to them the consolations of religion, M. Hedde has made several interesting exploratory trips.

Under the patronage of the reverend Messrs. Young, Brown, and Lloyd, to whom the Fuhkien dialect was familiar, he visited the interior scenery of the island of Amoy, the erratic rocks spread on the different summits which overhang the sea, the nine-storied pagoda of Nán-tái wú, 1728 feet above the level of the sea, and which is a land-mark for sailors; he examined also the culture of the plant 'Toe (*urtica nivea*) a species of hemp or flax known by the Chinese name of *Ma*, and the improper English name of *Grass cloth*. The nunnery of Mú-tsú-po, remarkable by its porch, carved in the prosperous times of the Ming dynasty, did not escape his notice, nor the celebrated Buddhist temple of *Lam-pou-tou*, which is seen far from the sea, by means of four pavilions supported by gigantic turtles, and in which the goddess *Kwányin*, the holy mother of help and mercy, is highly venerated.

Not far from thence is the tomb of the famous pirate Koshinga, who in 1664 expelled the Dutch from Formosa, and to whom the British nation owes its first commercial establishment in China. There is also to be seen the Girl's Ditch, where a traveler may be convinced of the reality of a barbarous custom (infanticide), an incredible crime among people who pretend to be the most civilised in the world. Above that abyss, upon rocks blackened by the uninterrupted action of a sun of 100 deg., are a thousand earthen jars, containing bones collected by children in memory of their fathers; a singular contrast which is frequent in that part of the world, where customs are so diversified and so different from those of Europe.

Amoy is a *ching* or city which is a part of the district of *Tangan* in the department Tsinen-chau. This town lies in 24 deg. 28 min. north lat., and 118 deg. 4 min. east long., from the meridian of Greenwich. It is of first order, but is neither the capital of a department nor of a district. It is the seat of a special prefecture and admiralty. It is situated on the eastern coast of the Chinese empire, in the province of Fuhkien, in an island in an estuary formed by two large rivers. It is composed of two cities; the one small, and placed on an eminence, and surrounded by a wall, the population of which amounts to from 12,000 to 15,000 inhabitants; the other extending on the sea shore, the population of which may be calculated at about 200,000 souls.

It is there that maritime commerce is carried on in all its activity. The port of Amoy is one of the most famous in China; 300 merchant junks are employed by the natives; the whole island, which is engaged in the same trade, comprises a total population of more

than 400,000 inhabitants. Amoy is the second port opened to foreign trade; it is, however, but the third in commercial importance. It is, about 1000 *li* (333 miles) N. E. of Canton and 400 *li* (120 miles) S. W. of *Fuhchau*, another port just opened to foreign trade, but where it has been hitherto almost nugatory.

The principal trade of Amoy with the western nations has been carried on through the intervention of the English agents connected with the houses established at Hongkong. Opium is the staple commodity; business is transacted at different neighboring points, to which the *clippers* or ships laden with the prohibited drug repair. It is said that the sales of it amount to more than 5,000 dollars a-day. The remainder of the foreign trade consists of woollen and cotton goods, and other articles from the Straits, but in less quantity than at Canton and Shánghái. The staple article of export for foreign trade is black tea, which comes from the famous *Bohea* and *Anki* hills.

M. Hedde having examined the culture and indigo manufactories of Kúláng sú, and having found nothing, as an industrial concern, worthy of serious attention, applied himself to look after the mulberry plantations. He found indeed the *Multicaulis*, in that richness of vegetation which he had already admired in the climate of the Philippines. He attentively examined this useful tree, in order to recognize the properties which might characterize it upon what M. Hedde supposes to be its native soil. He then resolved to visit the interior of Fuhkien, and especially *Chángchau fú*, considered as the principal focus of the silk trade in that province. Not wishing to expose himself to the inconveniences incidental on his journey to *Súhchau fú*, in Kíángsú, he applied directly to the temporary British consul, Mr. Sullivan, who, with Dr. Winchester, was kind enough to furnish him with all the information necessary to secure the success of his undertaking. Nevertheless as *Chángchau* was far from the boundaries mutually agreed on between the Chinese and British governments, it was resolved that a regular permission should be demanded of the Chinese authorities. The *táutai* of Amoy, having been consulted, procured a passport and guides to go to *Chiohbcé*, a town situated near the boundaries of the department of *Chángchau*. The journey was performed in a common country-boat, with the Rev. Mr. Pohlman, an American missionary, who seized on this twofold opportunity of diffusing the lights of the gospel and of rendering service to M. Hedde, whom he looked upon as a brother missionary, of course of another kind, but who had the

same object in view—the interest of mankind, and the diffusion of knowledge. Mr. Pohlman brought for distribution on his passage numerous copies of those works which are the fruits of piety and knowledge united; works capable of being understood by the common people, and which diffuse at the same time that Christian morality and the knowledge which constitute the civilization of the western world.

Having set out from Amoy on the 19th of November, the travelers ascended the river, which bears different names according to the country through which it runs. The small island of *Koua-soo* is surmounted by a nine-storied pagoda, which is at the mouth of the river. They passed in front of *Haiting*, the chief place of a district, a walled town of about 10 *li* (3 miles) in circumference, and remarkable for its two storied temple, and reached *Chioh-bé* the place of their destination.

The river there is about 300 yards broad; its water is fresh at low tide, and may be ascended at high water by junks of from 300 to 400 tons. MM. Hedde and Pohlman stopped at the custom-house, and afterwards went on foot through the town to the *tsot-áng's* the chief officer of *Chioh-bé*, who was very friendly to them. On being admitted to his house, they saw his servants smoking opium, which caused the Rev. Mr. Pohlman to remonstrate severely with them, and they saw his wives occupied in the arrangement of their toilettes, and of their ornaments in flowers, precious stones, and gold.

The *tsotáng* thinking it useless for those gentlemen to stop at *Chioh-bé*, as little business was done there in silk, proposed to them to visit *Chángchau-fú*. He gave them a new passport and new guides to accompany them to that city. Nevertheless Messrs. Hedde and Pohlman would not leave *Chioh-bé* until they had visited the principal streets and citadel of that place which is but a borough town. It is said to contain 390,000 inhabitants. In the vicinity there are 18 villages, whose populations are not included in the above number. In one of these villages there is a body of Christians, under the direction of a Spanish priest. *Chioh-bé* is a great emporium of common China ware. A number of people are occupied in the culture of the land and in the fishery. The women are seen running along the street; they are generally dressed in long hoods, and bear in their hands long crook-sticks like a bishop's crozier. *Chioh-bé* is a part of the district of *Leung-key* remarkable for its extensive cultivation of the mulberry trees, and the rearing of silk-worms. Along the

river are various fortifications; they are generally about 5 *li* (1½ mile) apart. Not far from *Chioh-bé* is one erected on a steep rock which commands the river, and communicates with another mountain by a singularly constructed aqueduct.

The country is very picturesque, Fuhkien being regarded as the Switzerland of China. The banks of the river and the valleys are shaded by majestic fig-trees, (*ficus indica*), commonly called pagoda trees; by willows, bamboos, firs, pines, cypress, and *li-chi*, generally known by the name of cat's eye fruit; by plantains, gouyava, mulberry trees, *toung mou*, (split trees, from which is made that singular kind of paper known in Canton under the name of rice paper,) etc., etc. The soil is granite, and, contrary to what has been asserted, there is no volcanic appearance. The low country is composed of a very deep alluvial soil. The overhanging rocks, blackened by ages, present heaps of a primitive formation; the inside of them is a very fine quartz and mica composition; the staple articles of cultivation are rice, grain, maize, sugar-cane, and tobacco.

The country is very subject to inundations. The last in 1844 totally destroyed several villages, and the borders of the river present even now marks of great desolation. Three large burying grounds have been established at Amoy, where the bodies of those drowned in the inundations have been deposited.

About the distance of an hour's walk is the site of the city of *Min-ching*, whose walls are still standing, and serve to perpetuate the name of the ferocious Koshinga. Our travelers, often exploring the remains of that desolated place, pursued their journey, and arrived the same day at Chángchau, the chief place of a department and the object of their journey, favored by the most propitious weather, and traveling by water 6½ hours, performing a distance of 110 *li* (33 miles).

Chángchau is situated in 24 deg. 31 min. north latitude, and 117 deg. 52 min. east long. of the meridian of Greenwich. It has been visited by several American missionaries, amongst whom was the Rev. Mr. Lowrie, who compared it in extent to New York. His narrative is inserted in the *Missionary Chronicle* of May 1844, vol. xii. At the entrance of Chángchau is a famous bridge, but its beauty is not equal to the accounts given of it. It is formed of 22 apertures, formed by pillars on which are placed long granite stones. At the ends of the bridge are several rows of houses; at the west side is an ancient temple, built during the Táng dynasty, and adorned with gigantic idols. Quays border the river, which runs from N.W.

to S.E. There are large coal stores from the *Hinghwá fú* mines. This coal is of a bituminous appearance; the Fuhkien anthracite comes especially from *An-ko*.

Chingchau is a walled town about 15 *li* (4½ miles) in circumference, with four gates placed as usual at the 4 cardinal points. These gates are formed of a door for foot-passengers and a canal for boats. The streets are wider than any seen elsewhere, and are embellished with fine and well-furnished shops. In many parts are large and well-ornamented stone gateways. A number of trees add to the gay prospect. The people are very affable. In the suburbs are large manufactories of tiles for houses, fire-places, and other uses, as well as of conical jars for sugar. There are some sugar-manufactories in the vicinity; one in particular, which is very extensive, and has all the appearance of an European building, is seen on the left side of the river. The total population inside and outside this interesting town is said to amount to one million. Our travelers, accompanied by their guides, which had considerably increased in number, by persons joining them through curiosity, and by whom they were frequently saluted, as they passed, by the name of *Ngnan-nang* (foreigners), afterwards reached the *Tchi-fou*, or Mansion-house, where they awaited the orders of the magistrates.

In the mean time M. Hedde gathered all the information he could relative to the productions of the country. He visited the soldiers' house, took a peep at their arms, examined their spears, bows, and rope muskets; he saw with surprise guns which were filled with rust and unfit to be fired; their two-handed swords, etc. He made inquiry as to the arrangement of the military service, and found that it was performed by men perfectly ignorant of the military art. M. Hedde also made inquiries about the production of silk, and the manufactures of the country, and also about their dying establishments. While he was thus employed the Rev. M. Pohlman was engaged in instructing the people, distributing his books, and preparing the inhabitants by his presents, and by his eloquent and kind language, to give a favorable reception to his mission. Those well-meaning people were truly astonished to hear a foreigner speaking the Chángchau dialect with remarkable facility; the boys, who were generally the most inquisitive amongst them, asked several questions, which were answered to their general satisfaction; but the oldest amongst them remembered the last American mission to Chángchau, and that remembrance secured to the new travelers a friendly reception. An order having at length arrived from the authorities, our missionaries

were conducted by a large troop of soldiers and lantern-bearers to a pagoda, where they were plentifully supplied with rice, fish, sweet potatoes, eggs, oranges, líchí, plantains, tea and cakes; spoons and chop-sticks, cups and plates, were brought—indeed, nothing was wanting. Numerous servants were in attendance, and they were surrounded by a crowd of talkative people, who seemed much by the scene.

A sleeping-room was prepared for our travelers, on the door of which was inscribed the character *fúh*, which signifies happiness. This was considered as a favorable omen of a good bed and a quiet night; but! alas, what a bed! what a night! Scorpions and spiders, mice and mosquitoes, had possession of the place, and felt in no wise inclined to be dislodged. Instead of a bed, a plank was all that was supplied on which to rest their now weary limbs. Suspicions of intended mischief were excited. They asked themselves whether they were to be made the victims of a despicable act of treachery? M. Hedde had present to his recollection the facts which occurred during his journey to Sínchau fú, and the emissaries then sent to seize on him, and the idea naturally suggested itself that he had been now permitted to proceed to Chángchau only to make him bitterly repent of his excursion, and to disgust any other traveler from making a similar attempt. The night appeared, indeed, long to the two missionaries; but daylight came at length to put an end to their perplexities. The striking of gongs and the opening of doors announced the hour of their delivery, and the approach of officers bringing presents, and the arrival of people anxious either to receive instructive books or to hear an interesting sermon, removed all further feeling of uneasiness. The pagoda soon resounded with animated conversation and while engaged at their breakfast, they heard the sounding of the large gong, announcing a visit from the chief magistrate of Chángchau. This unexpected event caused a great sensation in the pagoda, but the kindness of the officer soon established a degree of intimacy which was advantageous to the mission. The Rev. M. Pohlman presented him with some of his best books, which he requested might be explained to him. He approved of the object intended by them, and said they should be used for the instruction of his family, adding that, if China had been always visited by such missionaries, as Mr. Pohlman appeared to be, there would have been more Christians in the country. M. Hedde took an opportunity of presenting to the officer a rich specimen of the production of the Jacquard looms of Lyons, which he brought with him for

the purpose. The officer was much pleased with the present, which he said should be deposited in the government-house as a token of the friendly feeling of a town superior in science and arts to any place in China. M. Hedde availed himself of the friendly disposition evinced by this officer to solicit permission to visit the manufactories of the country, and to examine into its cultivation, which was readily granted, and one of the chiefs of the corporation of silk-weavers was requested to assist the views of the missionaries.

The party was soon formed, and at its head proceeded the same inferior officer, who was designated by the Rev. Mr. Lowrie in his narrative as "a talkative fussy fellow." In advance of the party were soldiers carrying gongs, whips, ropes, and other signs of their authority; and the rear was brought up by coolies, carrying chairs for the convenience of the missionaries when fatigued. They first visited the famous pagoda of the *Táu* sect, situated at the foot of *Kac-wan-shan*. It was formerly a celebrated nunnery, but is now deserted, and, like all the public buildings in China, is in a state of decay. The granite candlesticks which adorned the front were partly destroyed, the gigantic idols removed, and the whole place overgrown with grass and weeds. From the belvedere which overhangs the fortifications was an extended view over *Chángchau* and the surrounding country. The town does not appear very large, though intersected by canals and intermixed with groves and large open spots. Towards the north, outside the walls, are barren hills, covered as usual with tombs. To the south, in the plain, are fields planted with rice and sugar canes. The walls of the town are in a tolerable state of repair; at intervals there are guns mounted on carriages, but in a very unserviceable state. On the guns are Chinese characters, denoting the name of the emperor. Along the walls on the west side, runs the river *Cháng*, with its two bridges, and on each bank the luxuriant vegetation strongly contrasts with the high and barren granite mountains which overhang it.

Our travelers examined very attentively the plantation of mulberry trees, which are generally of the multicaulis kind, white. The wild ones are not rare, and lobated leaves are frequently seen. The silk worms are very meagre, their rearing is very carelessly attended to, and the cocoons are so small that in order to obtain an English pound of silk 10,000 of them are sometimes necessary. The reel is the same as that adopted in the silk territory of *Shunte* in *Kwángtung*: earthen furnaces and boilers, a spindle on which the reel is tied, a common reel on which the silk is to be wound, after having passed

through the hole of a piece of copper in a common cask. This is the simple process employed to reel silk ; a silkthread which has only one twist, and which is very irregularly reeled, takes from 10 to 20 cocoons. To the rich culture of *Chehkiáng* and *Kiángsú* visited by M. Hedde, has succeeded the miserable routine of the southern processes.

Weaving is here better understood, though still inferior to that of the other parts of China. They however, saw plain stuffs ; dressed and undressed taffetas (*Cháng-sae*), which were neither wanting in suppleness nor brightness ; cut and friezed plain and figured velvets, some of them even with several warps, superior to any other of the same kind manufactured in China. For manufacturing the latter there are some looms with a frame including from 8 to 1000 bobbins or small rolls for the warp. The draw-loom, as throughout all China, is the only process employed, with treadles and heddles to form the figure of the stuff. The only difference between the Chinese draw-loom and that in use in Europe consists in the workman's drawing the ropes at the top of the loom instead of being beside it.

The dyeing establishments are very numerous at Chángchau. It is the only town in Fuhkien famous for the delicacy and variety of its colors. M. Hedde has got in his possession specimens of all the dyeing materials there used. He particularly asked, as in Canton and Sínchau, the *hung-hwa*, a species of *Carthamus*, from which they make excellent pink and scarlet, and four other substances employed with success in obtaining different shades of yellow. There, as throughout all China, the best blue is obtained from dry or wet indigo.

While M. Hedde was engaged in examining every thing connected with the silk trade, the Rev. Mr. Pohlman assembled a numerous auditory around him, whom he instructed at the same time that he amused them (*docet ridendo*) ; for though the Chinese are a serious people they are fond of wit. They would not be amused by the big words of a clown, but are fond of the fine allusions of good society. Mr. Pohlman, notwithstanding his gravity of demeanour, possesses this talent, and is fully master of the means of exciting the laughter of his auditory. The inhabitants of Chángchau will therefore long preserve the recollection of this amiable missionary. These friendly dispositions obtained for our two travelers the most cordial reception. They rambled through the town, visited the manufactory of spectacles, which are made of *Cháng-fou* rock crystal ; the quicksilver establish-

ments of *Lung-ki* and *Cháng-ki*, the great sugar works, and several others.

The town is pretty well built; the streets are wider than those of the other places visited by our travelers; they are from four to five yards broad, and in some places there are squares planted with mulberry and lungan trees. Some of the portals are worthy the notice of travelers.

The time now arrived for leaving *Chángchau*, and the departure of the missionaries took place in the midst of an escort as brilliant as ever attended a foreign envoy. Amidst the benedictions of a whole population, their junk set sail, laden with presents of all kinds from the principal magistrates, and in the midst of the universal acclamations of the whole people. On the following day two of M. Hedde's colleagues, attached to the commercial mission to China (MM. E. Renard and M. Rondot) arrived at the place, and, on the day after, the French plenipotentiary in person, attended by rear-admiral Cecile and an escort of French sailors. We hope they met with the same welcome as our travelers.

More details will doubtless be given, which will serve to make those places better known. M. Hedde has brought back with him numerous specimens of the materials in use in the branch of commerce in which he is more particularly interested, as well as plants, seeds, etc., which will he disseminate in his country. We expect with impatience a further detail of his laborious and conscientious excursion.

ART IV. *New Charts of the Chinese coast, by captains Kellett and Collinson; a Chinese Commercial Guide, second edition, revised throughout and made applicable to the trade as at present conducted.*

By the last overland mail we received a note from capt. Collinson, dated October 12th, 1846, informing us that he had forwarded *five sheets of the new survey of the coast of China*: "which," he says, "with another sheet will complete the charts of the coast." And he adds; "I have no doubt, plans upon a larger scale, of different portions, will be published as soon as practicable, so as to render the navigation as simple as possible. You will perceive that no Chi-

nese names are as yet attached to these charts; but this is a point of so much importance that I intend to urge it strongly with the hydrographer; and shall endeavor to obtain a general chart of the coast, printed on two sheets, which will enable information regarding the course of the rivers, &c., to be noted by those who may have the opportunity." All that our very worthy and much esteemed friend desires and anticipates, we sincerely hope he may see accomplished, for the improvement of navigation in the Chinese waters. We are exceedingly sorry, that any needless limits have been fixed, so as to preclude the immediate extension of these surveys along the whole northern coast of China.

Together with the five sheets which have just reached us, we have received seven others—all of them valuable. We will briefly notice each one in order. These five sheets form part of a series: we will take them up as they are numbered, from IV to VIII.

"*Sheet IV, South coast, from Cháu-an Bay to Port Matheson, including the Pescador islands; surveyed by captains Kellett and Collinson, R. N. 1844.*" This is a large handsome sheet, about 38 by 25 inches, extending from lat. $23^{\circ} 25'$ to $25^{\circ} 5'$ N. and from $117^{\circ} 15'$ to $120^{\circ} 5'$ E., i. e. from *Chau-an*, 詔安, Bay, on the boundaries of the provinces of Kwángtung and Fuhkien, to *Meichau*, 湄洲, Sound above Chinchew (or Tsiuenchau fú); it contains also a plan of "How Tow Bay," showing the position of Chimney Island and Rees' Pass; and likewise a survey of the *Panghú*, 澎湖, or Pescador Archipelago.

"*Sheet V, Eastern coast, from Port Matheson to Rugged Point; surveyed by captains Kellett and Collinson, R. N. 1843.*" It is of the same dimensions as the preceding sheet; and extends from $24^{\circ} 54'$ to $26^{\circ} 32'$ N., and from $118^{\circ} 55'$ to $121^{\circ} 43'$ E.; of course it exhibits the mouth of the river Min and the north end of the island of Formosa.

"*Sheet VI, Eastern coast, from Rugged Point to Pihki shán; surveyed by captains Kellett and Collinson, R. N. 1843.*" This carries on the view of the coast from $26^{\circ} 4'$ to $27^{\circ} 39'$ N., or to the frontiers of the province of Chehkiáng.

"*Sheet VII, Eastern coast, from Pihki shán to the Hie shán Islands; surveyed by captains Kellett and Collinson, R. N. 1843.*" From the Pihki or *Pehki shán*, 北岐, in lat. $27^{\circ} 37'$ N. the survey is here extended to $28^{\circ} 52'$ N. The chart, stretching from $120^{\circ} 30'$ to $122^{\circ} 18'$ E., affords a view of the river which flows

down by Wanchau, 温州, one of the chief cities of Chehkiáng, up to which place the survey has been carried.

"*Sheet VIII, Eastern coast, Hic-shán isles to the Yángtsz' kiáng, including the Chusan islands*; surveyed by captains Kellett and Collinson, R. N. 1843." This carries the survey from $28^{\circ} 44'$ up to the Amherst and Ariadne Rocks, in $31^{\circ} 9'$ and 10° N. lat., and from long. $121^{\circ} 23'$ to $123^{\circ} 10'$ E. This is a large sheet, and exhibits a great amount of work, presenting a complete view of the Chusan Archipelago.

The remaining sheets are of narrower dimensions, but afford a more minute and extended survey of particular portions of the coast. We will take them up in order, proceeding from the south.

1. "*Amoy Harbor*, surveyed by capt. Kellett, C. B. 1843. Citadel $24^{\circ} 28'$ N., $118^{\circ} 4'$ E. High water F. and C. xii. 0. Rise 16 feet." This survey is carried quite around the island of Amoy; and to the south, extends to the Nántái Wú shán; and to the east so as to show a large part of the great Quemoy Island.

2. "*Chinchew Harbor*, surveyed by capt. R. Collinson, R. N. 1844. Pisai Island $24^{\circ} 49' 13''$ N., $118^{\circ} 41'$ E. High water F. and C. xiii. 25m. Spring tides rise 17 feet."

3. "*The River Min, from the entrance to the Pagoda Anchorage*; surveyed by captain Kellett, R. N., C. B. 1843. Off the Temple, high water full and change xh. 15m. Spring tides rise 19 feet." This survey terminates nine miles below the city of Fuhchau. It gives an enlarged plan of the river at the Kinpái Pass.

4. "*The Kintáng Channel*; surveyed by captain R. Collinson, R. N. C. B. 1840-43." From the west coast of Chusan, we here have, to the south and west, a complete survey to the mouth of the Yung kiáng (or river of Ningpo) and also of the river itself for some miles from its mouth.

5. "*North Bay of Chusan island*; by lieut. Byron Drury, R. N. 1842." Here, in addition to the north coast of Chusan, is given an outline view of Cháng Peh Island.

6. "*South and East Islands of the Saddle Group*; by lieut. M. Nolloth, R. N. 1842. Rocky islet (between the two) lat. $30^{\circ} 41' 45''$ N. and long. $122^{\circ} 47' 15''$ E."

7. "*Plan of Chápú*." This gives a view of the waters at the mouth of the Hángchau river from "Canpoo" to Chápú.

A Chinese Commercial Guide, consisting of a collection of details and regulations respecting foreign trade with Chiua, second edi-

tion, was published in Macao, in the summer of 1844. The work was prepared with much care, and comprised a large amount of very valuable information, filling 280 closely printed octavo pages. The whole of the second edition having been disposed of, a *third* has been undertaken.

ART. V. *Rules and Regulations of the Canton British Chamber of Commerce, established January 8th, 1847. With a prefatory note. Communicated.*

IN publishing the Rules and Regulations of this association, which was established here on the 8th ultimo, it may be desirable to give some particulars connected with its formation. The want of such an institution has long been felt by many members of the British community, who, however, were desirous that it should be composed of *all* foreigners, without distinction, engaged in trade in China; and with the view of carrying it out on this broad principle, preliminary meetings were held to decide upon the laws required for the government of a *General Chamber of Commerce*. These laws were submitted to a public meeting of the foreign community in December last, convened by a circular issued by the gentlemen who had prepared them. At that meeting those rules were adopted, with some slight alterations, and a resolution passed that they should be circulated for the information and signature of all who wished to become members; and that another public meeting should be held on the 8th January for the purpose of electing a committee. This was accordingly done, and the result was, that *forty-two* British firms, *one* American, *one* Dutch, *one* German, and *one* Swiss, subscribed as members of the proposed Chamber. In submitting this result to the public meeting on the 8th ultimo, the chairman, Mr. Blenkin, made the following observations:—

“In consequence of so very limited a number of other foreigners having come forward to join the British merchants in establishing a Chamber, it may be desirable that the institution should be purely British. If carried out as it is, it would in reality be a British Chamber without the name; and as the four, *not* English, who have subscribed, did so under the impression that the Chamber would fairly represent the whole foreign community, they have been communicated with and of course see the propriety of withdrawing. Although it may be regretted on some accounts, that this attempt to establish a General Chamber of Commerce has failed, yet it may perhaps eventually be advantageous to the British portion of the community. They can now establish a British Chamber without being subject to the charge of illiberality or exclusiveness, and if properly conducted, they will possess in the committee a permanent, efficient body, ready on all occasions to represent their interests, but particularly in communications with their own authorities in China; who, it must be remembered can only treat on public matters with a body representing British subjects alone. Chambers of Commerce, besides, being institutions recognized by the British government, both at home and abroad, are on that account not liable to the objections which might be urged against committees appointed in times of public

excitement and for special objects. In this point of view the importance of the Chamber to the British community can hardly be over-estimated, since all measures calculated to better their position here either commercially or otherwise, can only be obtained through their own authorities; and representations from such a source, respectfully made, must come with more weight, and receive more attention and consideration perhaps, than if made in any other shape. A British Chamber may also be occasionally useful to our own authorities. It will at all times afford them a ready means of making known their wishes or notifications to British subjects, and of obtaining their opinions on such matters as they may submit to the consideration of the Chamber. With these views it is proposed that the association we are now met to form, shall be denominated "The Canton British Chamber of Commerce," and if approved of by this meeting, alterations will be required in some of the rules adopted at the last meeting."

The rules were again reconsidered, and the following finally agreed to. The committee for 1847, as given below, was then elected. With such a committee there can be little doubt that the affairs of the Chamber will be most efficiently conducted, and that under such management it will be productive of much good. In accordance with rule X., a special meeting has since been held at which Mr. Edmund Moller was duly elected *Secretary*.

RULES AND REGULATIONS OF THE CANTON BRITISH CHAMBER OF COMMERCE.

I. That the object of the CANTON BRITISH CHAMBER OF COMMERCE is to protect the Commercial and General interests of British subjects in China, to collect and classify useful information on all matters connected with the foreign trade, and to establish a court of arbitration for the purpose of adjusting such mercantile differences as may be referred to it.

II. That all British subjects engaged in trade in China are eligible at its formation to become members of the Chamber, on the payment of 50 dollars for the current year and an annual subscription of 50 dollars while resident in China, payable in advance on the 1st of January, which sum shall be devoted towards meeting the requisite expenses of the Chamber.

III. That all candidates for admission subsequent to the establishment of the Chamber, shall be admitted on being proposed by one member and seconded by another.

IV. That all visitors to China interested in trade may become subscribers, on being proposed by a member of the Chamber and seconded by another, and upon payment of 15 dollars per quarter, but such subscriptions shall not entitle the subscriber to vote, or to have access to records or correspondence appertaining to British interests only.

V. That the affairs of the Chamber be managed by a committee of thirteen members, to be elected by ballot from the body at each

Annual General Meeting, and each firm belonging to the Chamber shall have one vote only.

VI. That members shall not be allowed to vote by proxy, nor if their subscription, fees, &c. are in arrear.

VII. That it shall be imperative on parties elected, to serve under penalty in case of refusal of one hundred dollars for each year, when that party shall be again eligible, and in the same manner be liable to fine for declining service, unless, in all cases, a reason be assigned that may be satisfactory to the committee.

VIII. That the first Annual General Meeting of The Canton British Chamber of Commerce do take place on the second Monday in February 1847, and afterwards on the second Monday in January from year to year.

IX. That only one member in any firm shall be on the committee.

X. That the committee shall be empowered to receive the names and testimonials, if necessary, of such parties as may become candidates for the office of secretary, and shall submit the same to a Special General Meeting of the Chamber called for that purpose, with their recommendation as to the salary to be paid, when the meeting shall proceed to elect from among the candidates such officer by show of hands, and arrange the remuneration to be paid such functionary.

XI. That the committee shall elect by ballot their chairman and deputy chairman, who shall, ex-officio, preside at all General Meetings of the Chamber.

XII. That five members of the committee shall form a quorum who shall meet on the second Saturday of every month for transaction of general business, and all questions shall be decided by the majority, the chairman for the time being having a casting vote, besides his vote as an ordinary member, and in the unavoidable absence of chairman, and deputy chairman, a chairman for the occasion shall be chosen from the committee assembled.

XIII. That it shall be imperative on the members of the committee in rotation to meet in order to constitute a quorum, failing which, a fine of five dollars to be paid on each occasion of non-attendance, unless a satisfactory reason be assigned or a substitute be provided, being a member of the committee.

XIV. That the chairman or deputy shall have the power to call a meeting of the committee when he shall see occasion, and it shall be imperative on him to do so, on a requisition being made to him

from two members of the committee, but it is required that notice of such meeting and the purport be particularly expressed, and that such notice shall be delivered in writing at least three days before the meeting, unless on occasions of emergency, when it may be dispensed with.

XV. That on all occasions a minority, on a division in committee, shall have a right to state their reasons of dissent, in the records of the day's proceedings, when they may wish to do so, provided the same be done within forty-eight hours of the closing of the meeting, and a certified copy of such dissent shall be granted them if required.

XVI. That in the event of any vacancy occurring in the committee it shall be filled up so soon after as possible by ballot at a special meeting called for that purpose.

XVII. That the secretary, under the direction of the committee, shall take charge of all correspondence with Foreign Associations, and with any other parties with whom it may be desirable to communicate. He shall also superintend the preparation of all statements connected with trade, &c.

XVIII. That a committee of arbitration, consisting of three, shall be elected by ballot every month, but their power shall be continued so long as any business entertained by them, during their period of service, is undecided; it shall appoint its own chairman and confine its functions to cases where its interference or advice are requested, and on no occasion shall it proceed on any case unless both the parties give an obligation that they will abide by the decision of the committee; and should the dispute relate to a sum of money, the whole or such part thereof as the committee desire shall be paid into the hands of such parties as they shall name, before they undertake to investigate the case. In particular cases they shall be authorised to accept security.

XIX. That the Chamber shall not take cognizance of any dispute, unless one of the parties at least, interested therein be a member of the Chamber.

XX. That an office shall be open daily from 10 to 5 o'clock where the secretary shall keep a journal of all proceedings, prepare statements of trade, &c., and personally attend at such hours as the committee shall determine.

XXI. That all communications shall be received and answered through the secretary.

XXII. That the chairman or deputy, or in their absence any three members of the committee, or six members of the Chamber, shall be

empowered to convene a general meeting, the secretary stating the purpose for which such meeting is called, twenty-four hours previous to the day of meeting.

XXIII. That funds to provide a suitable establishment and to defray requisite expenses shall be raised in the following manner, viz; 1st. By subscriptions. 2d. By fees and fines on arbitrations and references as the committee may hereafter determine. 3d. By voluntary gifts, and contributions either in money, maps, books, or anything which may be useful to the institution. 4th. By fees for certified copies of the records and other documents in the archives of the Chamber.

XXIV. That all disbursements shall be made on orders signed by the secretary and countersigned by the chairman or deputy chairman of the committee, and all accounts shall be submitted to, and audited by the members of the Chamber at each annual meeting.

XXV. That in special cases the Chamber reserves to itself the power of expulsion of any members by a majority of four to one, ascertained by ballot at a general meeting convened for the purpose.

XXVI. That these rules may be revised and altered by a majority of two-thirds, at any general meeting convened for the purpose, fourteen days previous notice being given through the secretary of the alteration intended.

XXVII. That in the event of any question as to the construction or application of these rules, the committee shall have power to decide the same, submitting the matter to the next Annual General Meeting of the Chamber for its final decision.

XXVIII. That the committee shall make such regulations and by-laws, as shall ensure responsibility, regularity and dispatch.

COMMITTEE FOR 1847.

Chairman.
DAVID JARDINE, Esq.,
Deputy Chairman.
CHAS. S. COMPTON, Esq.

WILLIAM BLENKIN, Esq.
EDWARD BOUSTEAD, Esq.
DADABHOY BYRAMJEE, Esq.

W. W. DALE, Esq.
JOHN DENT, Esq.
PATRICK DUDGEON, Esq.
JOSEPH F. EDGER, Esq.
RICHARD J. GILMAN, Esq.
HENRY R. HARKER, Esq.
THOMAS D. NEAVE, Esq.
JOHN WISE, Esq.

Treasurers.

MESSRS. DENT & CO.

Secretary.

EDMUND MOLLER, Esq.

LIST OF MEMBERS OF THE CHAMBER AT ITS FORMATION.

Agabeg, C.	Jardine, Matheson & Co.
Agassiz, Arthur	Josephs, Levin
Barnet, George	Kennedy, Macgregor & Co.
Blenkin, Rawson & Co.	Lindsay & Co.
Birley, Francis B.	Lyall, George
Boustead & Co.	Maclean, Dearie & Co.
Chalmers & Co.	Macvicar & Co.
Compton & Co., C. S.	Man, James L.
Dallas & Co.	Moul & Co., Henry
Dent & Co.	Murrow & Co.
Dirom, Gray & Co.	Nesserwanjee Camajee & Co., P.
Fischer & Co.	& D.
Fletcher & Co.	Oriental Bank, The
Gemmell & Co., W. & T.	Pestonjee Framjee Cama & Co.
Gibb, Livingston & Co.	Rathbones, Worthington & Co.
Gilman & Co.	Reiss & Co.
Hegan & Co.	Ripley, Smith & Co.
Henderson, Watson & Co.	Rustomjee & Co., D. & M.
Holliday, Wise & Co.	Sassoon, Sons & Co., David
Hughesdon & Co.	Seare & Co., Benjamin
Jamieson, How & Co.	Turner & Co.

ART VI: *Asiatic Society of China, its laws and office-bearers, as approved at a meeting held in Hongkong, January 19th, 1847. (From the China Mail, Jan. 21st, 1847.)*

At a meeting of the Asiatic Society of China, held on Tuesday 19th January 1847, and numerous attended,—Colonel Brereton having been called to the chair, the following report of the committee appointed at the preliminary meeting, for the purpose of framing the laws and selecting office-bearers for the approval of the members of the Society, was read:—"Your committee held their first meeting at the rooms of the Society on Wednesday the 15th instant—*Present*,—Colonel Brereton, Hon. C. M. Campbell, Capt. Kennedy, the Rev. V. Stanton, Drs. Balfour, Kinnis, Young, and Harland, and Messrs. C. J. F. Stuart, Bowring, Mercer, Bevan, Melville, and Shortrede,—when the first subject taken into consideration was the name to be given to the Society; and after some discussion it was agreed to recommend that it should be called *The Asiatic Society of China*. In order to facilitate the farther operations of your committee, it was resolved that it should be divided into two sub-committees, the one to select the office-bearers, and the other to frame the laws of the Society, their respective reports to be received and considered on Monday the 18th. Your committee having requested Mr. Shortrede to frame a draft of the laws, founded on the rules of the Royal Asiatic Society, to be submitted

to its next meeting, that gentlemen furnished copies to each of the members, and on Friday the 15th, the draft was fully and carefully considered. Several amendments having been adopted, the sub-committee met next day, when the laws were again subjected to a careful revision, each clause being put separately from the chair. On Monday the 18th your committee met together to receive and consider the reports of the two sub-committees, which, with the modifications agreed to, are now submitted for the approval of the General Meeting of the Society."

The Chairman then read to the meeting the proposed laws and list of office-bearers as follows:—

LAWS OF THE ASIATIC SOCIETY OF CHINA,

Submitted to a general meeting of the Society held at Hongkong, on Tuesday the 19th January, 1847.

I.—The Asiatic Society of China is instituted for the investigation of arts, sciences, and literature in relation to China.

II.—The Society shall consist of resident, honorary, and corresponding members.

III.—Members residing in any part of China shall be considered resident.

IV.—Eminent individuals, and persons who may contribute to the objects of the Society in a distinguished manner, are to be eligible as honorary members.

V.—Persons resident in China may, upon special grounds, and with the recommendation of the council, be elected corresponding members.

VI.—Honorary and corresponding members are to be admitted to all the privileges of the Society, but are not to vote at its meetings, or be elected to any of its offices, or take part in its private business.

VII.—All members, whether resident, honorary, or corresponding, shall be elected by ballot. A candidate for resident membership must be proposed and seconded at a general meeting of the Society, but cannot be balloted for until the next succeeding general meeting. Honorary and corresponding members, if approved of by the council, may be admitted during the meeting at which they are proposed and seconded.

VIII.—No candidate shall be elected unless he has in his favor three-fourths of the members voting.

IX.—Every member, on his election being intimated to him, shall signify his adherence to the laws of the Society by inserting his name in a book, to be kept for the purpose, or, if absent, intimate his readiness to do so by letter addressed to the secretary.

X.—The office-bearers of the Society shall form the council, and shall consist of,—A President; four Vice-Presidents; six Councillors; three Secretaries,—general, corresponding; and Chinese and foreign; a Treasurer; and a Curator; who together shall have the direction of the affairs of the Society.

XI.—The office-bearers shall be elected annually, at the anniversary meeting in January, and the two senior vice-presidents, and three senior councillors shall be ineligible for immediate re-election to the same offices.

XII.—Three shall form a Quorum of the council, and five of a general meeting.

XIII.—The functions of the office-bearers shall be as follows:—

1. The President shall preside at meetings of the Society and of the council, keep order, state and put questions, and cause the laws of the Society to be enforced.

2. One of the Vice-Presidents shall, in the absence of the president, exercise all the functions of his office.

3. The *General Secretary* shall arrange and attend the meetings of the Society and of the council, and record their proceedings, and shall exercise a general superintendence under authority of the council.—The *Corresponding Secretary* shall conduct the correspondence of the Society, and obtain for members all requisite information on subjects relating to the objects of the Society.—The *Chinese and Foreign Secretary* shall be interpreter to the Society, and conduct the requisite intercourse with China and foreign countries. The Secretaries shall together superintend the printing and publishing of the *Transactions* of the Society. In the absence of one of the secretaries, either of the others may act for him; and in the event of all being absent, the council shall appoint a substitute.

4. The Treasurer shall receive and pay out all moneys on behalf of the Society, keep an account thereof for the satisfaction of the council, and submit a statement of the pecuniary affairs of the Society to the anniversary meeting.

5. The Curator shall have charge of the museum, arrange the specimens, and preserve the preparations and donations; and, in the meantime, he will be called upon to take charge of the library, keeping a list of the books, giving them out to members, in the manner directed by the council, and seeing that they are returned in proper time and in good condition.

XIV.—Each resident member shall pay to the Funds of the Society on admission a fee of ten dollars, and an Annual contribution of twelve dollars, unless he is elected between the 1st July and the Anniversary Meeting in January, in which case half the annual subscription only will be payable for that year.

XV.—Honorary and corresponding members may be admitted without paying any entrance fee or annual subscription.

XVI.—Resident members, upon giving notice in writing of their intended departure from China, shall, on the recommendation of the council, be placed on the list of honorary or corresponding members; and in the event of their return to China, may be replaced by the council on the list of resident members.

XVII.—The general meetings of the Society shall be held on the first Tuesday of every month, and at such other times as may be resolved on, and duly notified to members.

XVIII.—The course of business at the General Meetings shall be as follows, (the first three sections comprising the private business):—

1. The minutes of the preceding meeting shall be read, and signed by the president, or whoever may in his absence occupy the chair.

2. Any specific or particular business which the council may have appointed for the consideration of the meeting shall be proceeded with.
3. Candidates duly proposed and seconded at a previous meeting shall be balloted for, and new members may be nominated.
4. Donations shall be laid before the meeting.
5. Titles of papers for consideration of next meeting shall be announced.
6. Papers and communications shall be read and discussed.

XIX.—Strangers on a visit to China may be admitted to the sittings of the Society, but shall not be present during the transaction of its Private Business. They may be proposed in writing by any member, and the question being put from the Chair and carried, they shall be introduced.

XX.—Communications and papers read to the Society may be printed by order of the council, and at the expense of the Society, under the title of *Transactions of the Asiatic Society of China*.

XXI.—Every resident member of the Society shall be entitled to a copy of any paper, so published, subsequent to his election; and the council shall have authority to present copies to other societies and distinguished individuals.

XXII.—General Meetings and the Council of the Society shall each have power to pass bye-laws for the regulation of their respective business.

XXIII.—The council shall have power to fill up any vacancies that may occur during the year.

XXIV.—The laws of the Society shall not be altered unless upon a notice given by two members, one month, at least before the subject is taken into consideration; and it shall farther be necessary that nine members be present, and two thirds vote for the measure; or it shall be adopted if unanimously approved of at two general meetings.

OFFICE-BEARERS.

President.

His Excellency sir JOHN F. DAVIS, bart., F. R. S.

Vice-Presidents.

Major general D'AGUILAR, C. B.

JOHN STEWART, Esq.

Major H. P. BURN,

DR. KINNIS.

Councillors.

Lt.-col. BRERETON, royal artil-

W. T. MERCER, Esq.

lery, C. B. and R. H.

HON. C. M. CAMPBELL, Esq.

PETER YOUNG, Esq., colonial

A. H. BALFOUR, Esq., surgeon.

surgeon.

J. C. BOWRING, Esq.

Secretaries.

General, AND. SHORTREDE, Esq.

Chinese & foreign, T. WADE Esq.

Corresponding, Capt. C. KENNEDY.

Treasurer. WILLIAM F. BEVAN, Esq.

Curator. C. T. WATKINS, Esq.

On the motion of Dr. Dill seconded by J. A. Olding, Esq. the report of the committee, embodying the laws and list of office-bearers, was unanimously approved of.

The chairman then stated to the meeting that a suggestion having been made to the committee to nominate individuals of high official rank to honorary offices, it had been decided that this would not be expedient; and accordingly in appointing sir John F. Davis president, he requested the meeting to understand that this was not because of his being governor, but solely on account of his known literary and scientific acquirements. It was therefore not as a nominal, but real president, that his excellency had been fixed upon. One of the committee farther remarked, that as a distinguished member of the Royal Asiatic Society, and being already in communication with its president the earl of Auckland, regarding the formation of a branch in China, it would be of the utmost consequence to this Society that sir John F. Davis should accept the office assigned to him!

It was therefore moved by Dr. Balfour seconded by Dr. Kinnis, that the secretaries should be deputed to wait upon his excellency to request him to accept the office of president. The motion was agreed to, and, on the suggestion of Benjamin Seare, esq., the chairman was requested to join the deputation.

The general secretary, after an explanatory statement as to the origin of the present Society, and with reference to the resolution come to at a former meeting, moved that, upon the understanding that its apparatus and books be handed over to the Asiatic Society of China, the members of the Medico-Chirurgical Society, who signify their desire on the subject before next general meeting, be admitted members without ballot or entrance fee; which motion was unanimously agreed to.

WM. BRERETON, *Chairman.*

The business being finished, and colonel Brereton having left the Chair, captain Clark Kennedy rose and moved that the thanks of the meeting be tendered to colonel Brereton; not only for the admirable manner in which he had discharged the duties of chairman on the present occasion, but for the great interest he had all along manifested in the success of the Society. Which motion having been carried by acclamation, the meeting adjourned.

AND. SHORTREDE, *General Secretary,*

[We are enabled to state the deputation have had an interview with his excellency, who has agreed to accept the office of president of the Society, and will probably preside at its first general meeting.]

On the foregoing we have no room for comment, nor do we see that any is required. An almost boundless field is here opened for varied and interesting research. We wish the Society all the success its most zealous members can desire.

ART. VII. *Remarks on the Opium trade, proposing measures for its legalization, in a letter addressed to the Editor of the Chinese Repository, dated Canton Feb. 16th 1847.*

DEAR SIR,—In the last number of your valuable periodical, I perceive some remarks on a subject which has not hitherto attracted much public attention; namely, the *illegality* of the Opium trade, and its *demoralising* effects on those engaged in it: had this question been always discussed with freedom, I am persuaded that the sentiments expressed by your Correspondent would be generally entertained; but it has been studiously avoided by all parties — our own authorities and the Chinese government, indeed, not recognising the existence of a trade which employs more than half the capital invested in speculations to China. I am not induced to take up my pen with the expectation of giving any information to the foreign residents; but from the consideration that we are all deeply responsible for the influence our *opinions* exercise on those around us, an influence extending to posterity.

Your Correspondent truly observes, that the Opium trade has always been a barrier to the conscientious man in preventing him from becoming an useful member of society. The principle on which it is conducted is calculated to inflict deep injury on the moral constitution. I can appeal to any one engaged in this traffic, if he does not perceive that a great alteration in his sentiments has imperceptibly taken place. He cannot compare his present feelings and ideas with the reminiscences of youth and find any satisfaction in the result; and I speak from experience when I say that the religious impressions of our younger days are gradually undermined; selfishness naturally becomes the ruling principle; while the great end of life, the *summum bonum*, is considered to be the acquisition of wealth. Thus—

“Faults in the life breed errors in the brain,

“And these reciprocally those again.

“The mind and conduct mutually imprint

“And stamp their image in each other's mint.”

It is denied that the Opium-merchant ought to be considered as a *smuggler*, because the drug is seldom landed or even brought up the river by foreigners, the custom being to deliver it outside. But the delivery orders are given knowing that it will certainly be smuggled, so that the foreigner is equally guilty with the native contraban-

dist. In our own country a similar transaction would be condemned; but in the eye of HIM who searcheth the heart and judgeth by the intention, there can be no excuse.

It is further urged, in defence of the Opium merchant, that the trade is now a fair and open one; for the drug is undisguisedly brought up from Cumsing Moon by mandarin boats, regular fees being paid to the mandarins. That all this is openly done is true; but these are only petty officers of the government; and because they are corrupt and break the laws, that is no excuse for foreigners. I need hardly observe, the plea would not be admitted in an English Court of justice.

But the most plausible defence of those engaged in the Opium trade is this—that a new tariff of duties has been arranged in which Opium is not prohibited; and further, that it is therefore admissible to duty under the head of “articles unenumerated in this tariff to pay 5 per cent. ad valorem.” But we tacitly acknowledge the old laws respecting its import to be still in force, and the trade to be illegal by the way in which it is conducted. The receiving vessels are stationed outside, so that the custom-house authorities have no power over them; and we dare not openly import the drug and offer to pay duty on it, well knowing that it will be confiscated, and fines imposed on all concerned.—But let its defenders carry out their principle, for if it is correct with respect to one commodity, it must be equally so with all, and in every country. What would be the result? Universal bribery and corruption; good government would be at an end, its foundation being thereby sapped. Those who had the settlement of the treaty at Nanking, who in fact dictated the terms of it, are most culpable for allowing the question of the legal importation of Opium to remain unsettled. The Chinese government was at that time so terrified that there could have been but little difficulty in making such a desired arrangement. What were the motives for avoiding the subject so entirely I cannot imagine; for it is notorious that the principal object of the war was to obtain compensation for the opium seized by the authorities, and which was, in my opinion, justly forfeited.

It is a general excuse of the Opium merchant, that the Chinese must and will have the drug; and supposing the English relinquish the trade, other nations will not be so scrupulous. I do not for an instant suppose that it is possible to abolish the Opium trade—the interests involved are too many and too powerful to render such an event probable. But it is the duty of all engaged in it to

make every endeavour to effect its legalisation. "A merchant" appeals to our home-governments to interpose their mediation with the Imperial court of Peking: but unless aroused by public opinion, I am afraid they will not stir in the business. Now it has been seen what societies, leagues, and associations have effected elsewhere, insignificant as they at first appeared. Why should not a society be formed in China with the object of agitating this question, by continually bringing the subject before the notice of the public? We should at length arouse our fellow-countrymen at home also to action. The people of Great Britain and the United States are unacquainted with the demoralising effects of the Opium trade; to most of them its existence even is unknown, or they would certainly interest themselves; and it is the bounden duty of those acquainted with its details to give them every information.

The foreign resident should deeply reflect that by being engaged in this illegal trade he indirectly affords employment and encouragement to the very worst of characters, the Chinese pirate, murderer, and robber; for they are all smugglers when there is sufficient inducement. We are placed by a kind Providence in our several situations; some have five, others ten talents, committed to their charge. When called, to give an account of the way in which our Lord's money has been employed, the servant who hid his talent in the earth will be more excusable than he who *misuses* his riches.

Your obedient servant,

A. B. C.

Note. The subject of legalizing the trade in opium was not forgotten by Sir Henry Pottinger; nor was it his fault that such a measure was not secured. I'lipu and Kiying were different men from Hū Náitsz' and they dared not listen to any arguments H. B. M.'s plenipotentiary could urge. *Editor.*

ART. VIII. *Chinese terms to denote the deity: views of Drs. Morrison, Milne, Marshman, and others, communicated in former volumes of the Chinese Repository.*

OUR readers will perceive that a diversity of opinion exists, and has long existed, on this subject. Even the same individual, at different periods, has held different views. Nor is this strange, when the nature and circumstances of the case are duly considered. The fact doubtless is, as it has been often affirmed, "that the Chinese

language possesses no single appellation expressive of the ideas which *Christians* connect with the words God, deity," &c.; and we may add, that it not only possesses no *single* term, but no combination of terms, no phrases, containing, or expressive of, *such ideas* as the inspired writers give us of the one, the only living and true God, the eternal Jehovah. We do not say, nor do we admit, that the language has no terms suitable to express these ideas; but, excepting only those who have derived their knowledge from Christians, the Chinese, ancient and modern, seem never to have recognized *such a* being as is revealed in the Bible, as the only One to whom religious worship is due. They have now, and they have had from time immemorial, *Gods many* and *Lords many*. The ground of difficulty seems to be not in their language, but in themselves; for while the invisible things, even the Creator's eternal power and Godhead, may be known and are clearly seen, being understood by the things that are made, yet it must be said here as it was said of the ancient Romans, "they do not like to retain God in their knowledge." The present emperor, who styles himself "Reason's Glory," has declared that his ministers do not know what truth is. And with all earnestness we ask, What do *they* know, what do the *people* know, and what have their *wise* men ever taught of the deity?

Take their highest deity—if it be possible to ascertain which is the highest,—and contrast their descriptions of the same, with the records given in the Old and New Testaments, of the true God, and what can be more dissimilar!

Take the much extolled phrase *Shíng tí*, "the high ruler," or more correctly "the ruler on high," and how does *it* appear in the *Shú King*, their most ancient Book of Records? Dr. Medhurst (see our last number, page 35) says, "*Shíng tí* is not the name of the chief idol among the Chinese, but (when standing alone, without any prefix) *always* and *invariably*, in every Chinese book of note and worth, means the *Supreme Being* and him only." *This* needs proof. We are exceedingly anxious to learn the truth regarding this very difficult subject, and we feel much obliged to those Correspondents who have favored us with the results of their research and observation, and are taking care to ascertain for ourselves how the case stands. Before the very valuable article from our Correspondent at Ningpo came to hand, we had gone over the whole of the *Shú King*, with a Chinese assistant, and had marked every passage in which *Shíng tí*, 上帝, "high ruler," occurred. These amount to *thirty-two*, and we have had them all copied out, with

the notes of their ablest commentators—and perhaps may by and by deem it expedient to publish all these, giving the Chinese text with a translation in English. And oh, how little of divinity—how very little of any thing that is like the Godhead, do we find in all three! The Chinese commentators, on their sacred books say that *shang ti* is the same as *t'ien*, 天, “heaven,” and that *t'ien* again is synonymous with *li*, 理, “reason,” or, “primary matter.”

But we are diverging from the plan proposed for the present article, viz. to review briefly what has been said on this subject, in our own pages—a plan suggested by the following note, from Dr. Medhurst, dated Shánghái,* Jan. 4th, 1847, in which he thus writes :

“DEAR SIR—Will you have the goodness to republish in the Repository, the remarks of the Rev. Dr. Milne, one of the first translators of the Bible into Chinese, found in the third vol. of the Indo-Chinese Gleaner, pp. 97-105, on the subject of the proper terms to express the Deity in Chinese, informing your readers at the same time that in the latter part of Dr. Milne’s missionary career, he saw reason to adopt *Sháng ti*, in a tract he published on the ordinance of baptism, as the most appropriate term.

“I am dear sir, yours truly, W. H. MEDHURST.”

By turning to our VII vol. p. 314, the reader will find the entire remarks of Dr. Milne, to which we will by and by revert, after having first noticed several articles in the earlier volumes of the Repository, in which he shall find some illustrations and facts, going to show what are the *objects* of religious worship among the Chinese, and what are the *terms* they use to denote deity, or the persons and things by them considered divine. See the following :

VOL. I. p. 112, A god promoted by the emperor ; p. 201, Worshipping at the tombs ; p. 236, Prayer for rain ; p. 307, The god Budha denounced ; p. 438, *T'ien*, means the true God ; p. 499, Tombs of ancestors ; p. 502, The worship of Confucius.

VOL. II. p. 217, Buddhism and its priests despised ; p. 265, The systems of Budha and Confucius compared ; p. 320, The Buddoo form of religious worship ; p. 554, Doctrines and practices of the Buddhists.

VOL. III. p. 49, State religion of China ; p. 141, Remarks on translating the Scriptures.

VOL. IV. p. 249, Chinese version of the Bible ; p. 251, Manuscript in the British museum ; p. 252, Version undertaken by Dr. Marshman ; p. 256, A second by Dr. Morrison, p. 259, Assisted by Dr. Milne ; p. 393, Remarks on the revision of the Chinese version.

* *Shánghái*, high sea, i. e. the Upper Sea, which is so considered in relation doubtless to some other, designated as the *hiá hái*, the lower sea ; just like Lake Superior, Upper Canada, &c. ; not *supreme* sea ! nor *most high* sea ! In his Dictionary Dr. Medhurst gives the following definitions to *sháng* ; “high ;” “eminent ;” “exalted ;” “above ;” “on ;” “upon ;” and, as a verb, “to ascend ;” “to go to ;” “to put on paper ;” “to esteem highly.”

Vol. VI. p. 50, The Chinese Penal Code requires idolatry; p. 552, Religious observances of the Chinese government.

Vol. VII. p. 314, Remarks on the Chinese terms to express the deity, by Drs. Morrison and Milne; pp. 505, 553, A general account of the gods and genii of the Chinese.

Vol. X. p. 87, Researches concerning the gods; p. 185, The goddess of mercy; p. 305, Sketch of Yuh-hwáng Shangti.

Vol. XI. p. 421, Sketch of the life of Confucius; he worships heaven; p. 424, his silence regarding the gods and spirits.

Vol. XII. p. 551, Revision of the Bible in Chinese undertaken by the Protestant missionaries in China, minutes of their proceedings.

Vol. XIII. p. 552, Philosophical opinions of Ch'ü futsz' regarding the immaterial principle *li* and primary matter *li*; p. 699, And regarding T'äikih or the Great Extreme.

Vol. XIV. p. 54, Versions of John's Gospel; pp. 101, 145, Remarks on the words God and Spirit; p. 202, Eternal Lord Jehovah; p. 233, Deified men; p. 423, History of Buddhism; p. 436, Man the only spiritual being; p. 439, Divinities of heaven and earth.

Vol. XV. p. 41, Chinese divinities; pp. 108, 161, Versions of the Holy Scriptures; 311, Terms for deity; p. 319, God of physicians; p. 351, A Buddhist Tract; p. 377, A Confucian tract; p. 464, Terms for the deity; pp. 568, 577, Remarks on the words and phrases best suited to express the names of God in Chinese.

Our limits will not at present allow us to do more than call the attention of all, interested in the subject, to a very careful review of the papers referred to above. Those in the earlier volumes were, most of them, prepared by Dr. Morrison. As a translation of *Theos* and *Elohim* Drs. Morrison, Marshman, and Milne seem to have preferred *Shin* to all other terms, and *they all used Shin*, and not *Sháng-ti* in their translations of the Old and New Testaments. We are dissatisfied with the phrase *Sháng ti*, as a translation of the word "God," because its meaning does not correspond, in any proper degree, with the words *Theos* and *Elohim*. In explanations, in commentaries, &c., we can say of the true God, that he is *T'ien chú*, "Lord of heaven," *Sháng tí*, "the Ruler on high," &c., &c. In an edict addressed to one of the Popes at Rome, the great emperor Káng-hí declared that *T'ien* means "the true God;" and we know that thousands of the Chinese now worship *t'ien*, or "heaven;" but they put *heaven*, *earth*, and *ancestors* on a level. See vol. III., "State religion of China," by Dr. Morrison. But to the phrase *shángti*, we do not find attached the idea of aught that is *spiritual* or *divine*.

ART. IX. *Journal of Occurrences; arrival of the steamers at Canton; popular feeling; multitudes of vagabonds; decapitation of criminals; cold weather and ice; deaths by cold and oppression; degradation of H. E. governor Hwáng Ngantung; tragedy at Chimmo Bay; Meadows' Commercial Reporter; Chinese new year; failures; a Chinese steamer; meeting at Shánghái for the revision of the New Testament in Chinese; Revenue and expenditure of Hongkong.*

FEBRUARY 5TH. At an early hour this morning, H. C. steamer *Pluto*, Airey commander, anchored off the factories, H. M. steamer *Vulture*, McDougal, and H. M. S. *Childers*, Pitman, being at Wham-po. These arrangements are as they ought to be, and will do much towards preserving order and giving security. So long as the present unsettled state of public affairs continues, it is to be hoped that similar measures will be continued.

2. *Popular feeling* here is always very excitable, and at present is far from being what it ought to be towards foreigners. In this respect, as the new year holidays approached, it was daily becoming worse and worse; the presence of an efficient force, therefore, at this juncture, is exceedingly opportune.

3. *Multitudes of vagabonds*, ready for any mischief, are congregated in and about the city. So far as human agency goes, nothing but physical force can keep these bands in check; let that be removed, or the fear of punishment be taken away, and they would sack the factories at once.

4. *Forty-one Chinese criminals*, on the 9th inst., were decapitated at the Potter's Field near the Imperial Landing place. A similar scene was exhibited there on the 5th; we passed by the place shortly after the execution, while the blood was yet fresh, and one of the victims lying just as he fell beneath the sword that severed his head from his body.

5. *Exceedingly cold weather* prevailed up to the 12th, and ice was seen on several successive mornings.

6. *Deaths among beggars and criminals*, (or persons detained as such) have been numerous, during these cold days and nights. In this magistracy, which includes the western half of Canton, there are said to be at present not less than two thousand cases unadjudged. Many of these persons are made to suffer extremely; and not a few, weakened by cold and oppression, have died during the winter.

7. *Thursday the 11th.* To-day a dispatch has arrived from Peking announcing the degradation of H. E. *Hwáng Ngantung*, governor of this province. To-morrow he will deliver over the seals of his office to Kíying. The cause of this, as we understand it, does not argue much against the man—though it does against the policy he has been foremost in supporting. Very soon foreign governments will find it necessary to be their own reporters at the court of Pe-

king. There is already, we believe, a policy working at court and in the provinces, fixed and determined, to put things *back* where they were previously to the war. True it is concealed as much as possible, but it is spreading like leaven of iniquity.

8. *At Chimmo Bay*, on the coast of Fuhkien, a most horrible tragedy was enacted on the evening of the 5th, in an attack by pirates on two receiving ships, the *Omega* and *Caroline*. The loss of life and property must have been considerable.

9. *Meadows' Commercial Reporter*, No. 1. has reached us. It is in Chinese, seems well designed, and is very well executed. He has our best wishes for success, in his laudable interprise

10. *Monday Feb. 16th* is the first day of the Chinese *new year*, the 27th of his majesty, who succeeded his father Kiáking in 1821. Táukwáng was born 1781, on the 10th of the 8th moon, and of course on the 18th of next September, if spared till then, will complete his sixty-seventh year.

11. *Commercial failures* have damped the joy of the season among some of the native merchants, who have found themselves unable to liquidate their debts. Fungtái hong and Aming are among those whose prospects are thus overcast.

12. *A steamer* is being built by one of our Chinese friends in Canton—of small size, and designed as an experimental thing. The completion of the work is likely to be somewhat retarded, by the recent death of the shipwright.

13. *A meeting of Protestant missionaries at Shánghái*, for the revision of the *New Testament in Chinese*, is to be convened on the 1st of June next. We give this notice at the request of those who are engaged in this work.

13. REVENUE AND EXPENDITURE IN THE COLONY OF HONGKONG,

During the year 1846. (China Mail, Feb 4th, 1847)

REVENUE.		EXPENDITURE.	
Taxes, police assessment	£1,575 4 4½	Civil Government, -	£14,340 17 6
Duties, 2½ per ct. on goods sold by auction, -	459 14 7½	Ecclesiastical Establishment, - - -	760 6 3
Rent, - - -	15,572 8 4½	Revenue Departments, -	6,614 3 5
Licenses - - -	7,102 17 5½	Judicial and Police Departments, - -	12,365 11 10½
Fees of offices, for signatures, affixing public seal &c., &c. - - -	643 4 9½	Medical Department, -	702 18 11
Judicial fees, of supreme and police court -	920 16 6½	Public Works and Buildings, - - -	17,575 4 6½
Judicial fines, of do. do. -	560 18 9½	Compensations for removing houses and for a market place, -	537 19 11½
Forfeitures, - - -	18 16 5½	Miscellaneous, -	454 4 2½
Surcharges, - - -	12 11 4½		
Stores sold, - - -	28 10 6½		
Sailing Letters and Passes, -	35 4 2		
Sums recovered, -	116 13 2½		
Total Revenue received during 1846, £ St'g.	27,047 0 8½	Total Expenditure during 1846, - £ St'g.	60,351 9 8½

Victoria, Hongkong, 1st Jan. 1847.

W. T. MERCER,
Acting colonial treasurer.





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